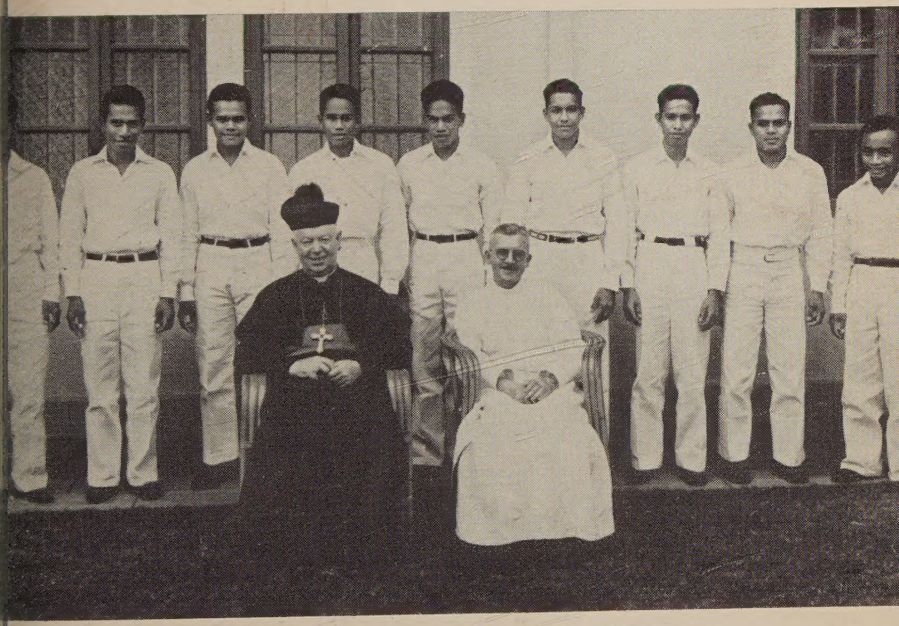
The Priest

Edited By Priests For Priests



The H-Bomb Exploded in His Diocese

(See pp. 778)

September, 1954

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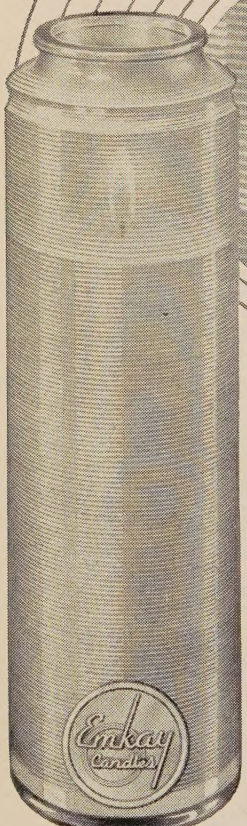
Lumen Christi

LIGHT OF CHRIST



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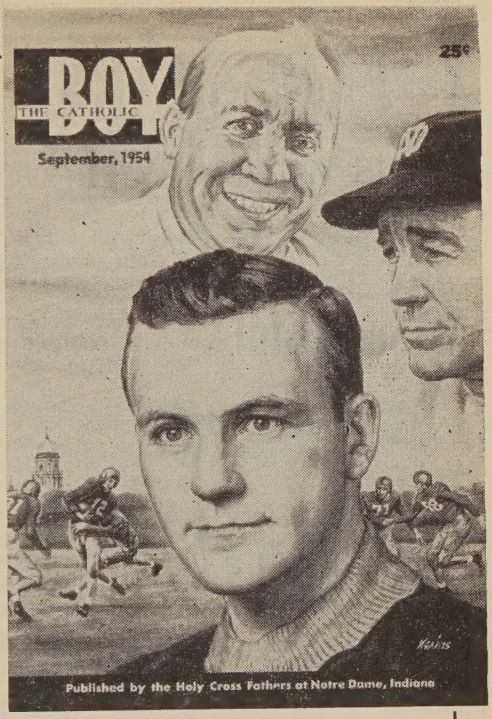

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Father Lawrence O'Connell of Pittsburgh gives 26 subscriptions;
Father Michael Price of Kansas City, Kansas, 54;
Father Ivo Weis, C.PP.S. of Fort Recovery, Ohio, 23;
Monsignor Francis McGlynn of Cleveland, 86;
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Currente Calamo

N. C. C. A.

WITH this article (page 784) furnished us by Bishop Bennett at our request we hope to acquaint our readers still further with the work of the National Clergy Conference on Alcoholism. Bishop Bennett is the Episcopal Advisor of the movement. As one can judge from this introduction to its work, he has been much more that that — in fact a pioneer promoter and an invaluable help to its increasing success.

We had a long talk with Fr. Pfau recently via telephone. He was at that time in Portland, Oregon, at the Jesuit Retreat House where he was conducting a "closed retreat" for members of the AA. He was engaged in such talks for most of the summer. These retreats, we think, are quite unique in that they are attended as often as not by more non-Catholics than Catholics.

This is a point we feel worth mentioning. In the past we have heard some criticism of AA by people who surely do not understand the nature of the movement. It is not irreligious or, as sometimes alleged, obscurely and vaguely religious in some vapid nonsectarian way. The fact is that while as officially AA it cannot

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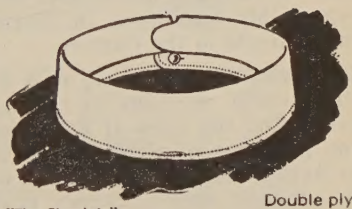

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embrace any particular religion and in this sense is non-sectarian, Fr. Pfau and others have eloquently shown how beautifully it may be integrated into Catholic life and how naturally it finds itself at home there. It is through such retreats and through such injection of Catholicity into the movement that Fr. Pfau and others have been remarkably successful in recruiting converts to the Church.

As announced earlier, with Fr. Pfau's help we plan to continue articles on the work of NCCA and the problems of alcoholism since, as Archbishop Cushing pointed out in our July article, "Every priest is bound in conscience to acquaint himself through serious study and careful analysis with the more common of the causes of this plague."

Honors and Promotions

THE following priests have been raised by the Holy Father to the dignity of

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Kearney, William F., Bridgeport
Kennedy, John J., Bridgeport
Pokuda, F. J., Amarillo
Steinlage, John A., Amarillo

Domestic Prelate:

Albovicz, Ignatius, Chicago
Bosen, W. F., Amarillo
Boyle, James M., San Antonio
Callahan, Henry J., Bridgeport
Carnicke, Michael J., Bridgeport
Casey, James V., Dubuque
Coleman, Nicholas P., Bridgeport
Curtiss, George B., Bridgeport
Dowd, George M., Boston
Doyle, James, Boston

THE PRIEST SEPTEMBER, 1954 VOL. 10, NO. 9

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy and religious in the United States and Canada, $3.00 per year, $5.00 for two years. To seminarians, $1.50 per year. Foreign, $4.00 per year, $7.00 for two years. To seminarians in foreign countries, $2.00 per year.

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Address all business communications to THE PRIEST, Huntington, Indiana.
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EVERY CATHOLIC CHILD HAS A RIGHT TO BE TAUGHT THE FAITH

MILLIONS OF BOYS AND GIRLS ARE BEING TAUGHT THE ESSENTIALS OF THE FAITH IN CATHOLIC SCHOOLS. UNFORTUNATELY THERE ARE MILLIONS WHO ARE NOT SO PRIVILEGED. BUT THEY TOO HAVE A RIGHT TO RELIGIOUS INSTRUCTION.
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"IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY GHOST."
"WHY DO YOU CONFESS YOUR SINS TO A PRIEST?"
"THE POPE IS THE VICAR OF CHRIST ON EARTH."
BUT THERE ARE PROBLEMS CONNECTED WITH THESE CLASSES.
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"IF THERE WERE ONLY MORE TIME."
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THERE'LL BE SOMETHING NEW IN THE YOUNG CATHOLIC MESSENGER — A THIRTY-WEEK COURSE ON CONFIRMATION; WHILE THE JUNIOR WILL HAVE A THIRTY-WEEK COURSE ON THE MASS.
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Iasiello, Emilio C., Bridgeport
Karabasz, Francis J., Chicago
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Kearn, James D., Dubuque
Kelly, Emmet G., Dubuque
Leopold, Aloysius A., San Antonio
Lyons, Luke H., Chicago
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Monahan, Emmett A., Trenton
Mooney, Thomas B., Bridgeport
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O'Hagan, Edward J., Dubuque
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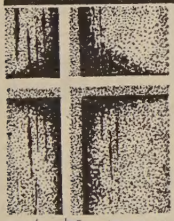

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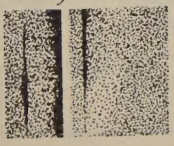

Driscoll, Justin A., Dubuque
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Engel, Harold S., New York
Hubertus, Bruno J., San Antonio
Matthiesen, L. T., Amarillo
McLaughlin, James J., Bridgeport
Popp, Bernard F., San Antonio
Riley, Lawrence J., Boston
Skehan, Patrick W., New York.
Steffens, Albert C. M., New York
Wangler, Alexander C., San Antonio.

The Holy Father also awarded the Medal Pro Ecclesia et Pontifice to Father V. R. Burnell, O.P.

Radio Talks Available

AGAIN our annual radio announcement: We still have a stockpile of 104 mimeographed radio talks, running 10-12 minutes. Drop a line to Father Ginder in Pittsburgh if you're interested.

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BINGO may be legal now in New Jersey, but it's not the bonanza local enthusiasts anticipated. While the voters approved by 5 to 2 a constitutional amendment to legalize the game on a local option basis, the legislature immediately passed bills setting up the machinery for local elections, appointing a control commission, and establishing limits on the game's operation.

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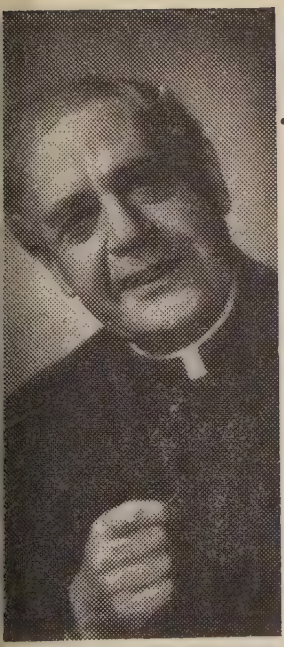

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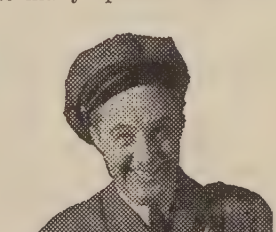
There have been one or more Catholic priests on the MLCU Board of Directors since 1924. At the present time, The Very Rev. George E. Ryan, rector of St. Paul Cathedral and Father Thos. Shanahan, librarian at St. Paul Seminary, are serving.



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That business of a $250 and $1,000 limit reminds us of a nearby priest selling 1,000 chances on a Cadillac at $10 a throw. He's what we call a BTO — "big-time operator." We're still raffling off hand-stitched pillow sets at ten cents a a chance, and guessing the number of seeds in the watermelon at a nickel a try.

Speaking of BTOs: Crossing once on the *Queen Elizabeth* we met a wealthy Mexican traveling first-class with his wife and seven children and their maid. Their accommodations must have cost easily $5,000. Talking with their oldest boy on deck one morning, we asked how the family would get from Cherbourg to Madrid—their ultimate destination.

Looking straight in our face without a flicker of self-consciousness, he said, "We bought two Buicks and a station wagon in New York last week. We've got them up front in the hold."

'Some Rash Abuses'

WE present this translation from a recent issue of *L'Ami du Clergé* without comment:

"Q. What shall one say to quite a few penitents who come to confession outside their parish and who accuse themselves of missing Mass occasionally, alleging as excuse and outside of confession, 'Our pastor says Mass entirely in French, even the words of consecration. This greatly disturbs me.

Sister Anne Lucy, Administrator, The New Daniel Freeman Memorial Hospital, Inglewood, Calif., shown with Silent Huntington Floor Machine.

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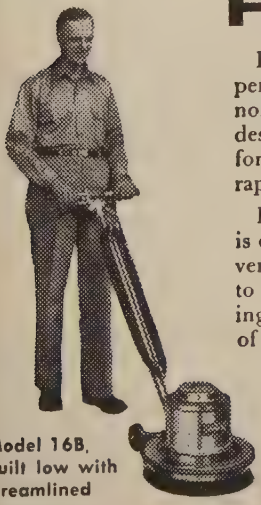

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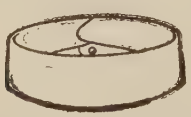

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Moreover I ask myself if in assisting at his Mass I am not taking part in something I have no right to do'?

"R. Since you know the conduct of this priest with regard to the liturgy *extra confessionem* it would be good to tell him yourself, or get word to him, how reprehensible his conduct is; that after all it totally fails of its proposed purpose, for it turns the people away from the performance of their Sunday obligation. That such an attitude shocks the faithful who respect the demands of the Church is obvious. His sons ought to sympathize with the sufferings of their Father. Pius XII in *Mediator Dei* publicly expresses his distress when he writes: 'It has pained Us grievously to note, Venerable Brethren, that such innovations are actually being introduced, not merely in minor details but in matters of major importance as well. We instance, in point of fact, those who make usé of the vernacular in the celebration of the august Eucharistic Sacrifice . . .' This is, however, no reason for missing Mass. Christians are bound by the law of the Church. A Mass, even one said entirely in French, (which constitutes a materially grave sin for the celebrant) is not a heretical or schismatic ceremony . . . Their presence is not cooperation in *re mala* (etc.)."

Vestments

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Random Jottings

THE peaceful green Masses of the summer season are a welcome change from the clatter and fuss of the children's Mass with its sing-song prayers and noisy hymns — even from the pomp of the parish High Mass.

One convert remarked to us lately that he would hate to see all Sunday low Masses given over to the dialogue. In these noisy and disturbing times, he thinks an early and low Mass on Sunday at least gives him a feeling of quietness and peace and also a chance for recollection and preparation for receiving Holy Communion.

The Mass, silent on the people's part, appealed to him as a convert as being restful and serene and not distracting.

* * *

Apparently all of us received that pamphlet of Msgr. Thomas McMahon's on the St. Paul Guild for the support of convert ministers. How many priests signed up (at $2.00 or whatever donation you care to make) is Msgr. McMahon's own secret.

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* * *

We enjoyed John Cogley's defense of the Church in *Look* and we think that for a man without any systematic training in theology he did incredibly well. But the thought keeps recurring: When these magazines want infromation on the Church, why don't they hire a professional theologian rather than an amateur? Why is it generally a layman rather than a priest? Protestantism is explained and defended by professional parsons. But Catholicism must be interpreted for the country by laypeople. What's the answer?

Speaking of *Look*: They now have Norman Vincent Peale, a Protestant preacher, answering religious questions as a regular feature. This raises the fascinating problem of whether it's just perfectly all right for our people to get their morals from Protestant spokesmen.

But anyway — apart from that — one of Mr. Peale's first questions asked: "Should parochial-school systems receive Federal aid?" That was easy. Mr. Peale's handy answer: "No. It is a violation of the principle of the separation of church and state." So simple.

The editor of the *Pittsburgh Catholic* suggested to his readers that at some time in the future they submit the following question:

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* * *

According to publicist Dale Francis, some Protestant ministers in Indiana County, Pennsylvania (Greensburg Diocese) are protesting against restrictions banning the distribution of religious tracts by high-school pupils within public high schools. The officials placed the restrictions after Protestant youngsters distributed pamphlets that claimed such things as: "It is impossible to be a true Christian and a true Romanist. . . This Satanic system makes slaves of young girls."

A group of Protestant ministers have sued school officials to remove the restriction.

Odds & Ends

WRITING in the London *Universe,* Brother Dennis Robert says that when President Eisenhower was in supreme command of the allied forces in Europe, he asked Gen. George Marshall to send him a particular officer whom he wanted for a special command because the unit concerned was not working satisfactorily.

Marshall replied that the order could not be carried out, as the officer was laid up in the hospital, crippled with arthritis.

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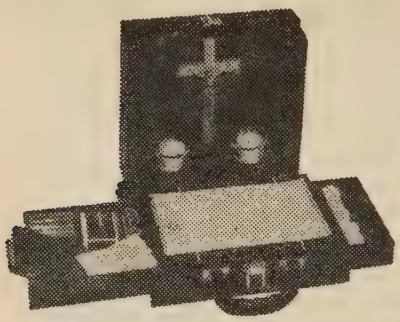

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not his knees. I'll carry him to battle on a litter if necessary."

* * *

There's an old superstitution that a Cardinal remains in purgatory until his hat, suspended in his cathedral, either falls to the floor or disintegrates. (Richelieu's hat was hung up with piano wire!)

Speaking of poor St. John Fisher, the Oratorian Father Henry Sebastian Bowden tells that when the saint heard of his promotion to the purple, from personal humility and contempt of honor, he remarked that if the red hat were laid at his feet he would not so much as stoop to pick it up; yet he showed his reverence for the dignities of the Church in the following dialogue:

"My Lord of Rochester," said Cromwell, "if the Pope should now send you a Cardinal's hat, what would you do? Would you take it?"

"Sir," replied the saint, "I know myself so far unworthy of any such dignity that I think of nothing less than such matters; but if he does send it to me, assure yourself I will work with it by all the means I can to benefit the Church of Christ, and in that respect I will receive it on my knees."

The king's rage was uncontrollable. When he heard this answer of Fisher's, he said to Cromwell: "Yes, is he yet so lusty? Well, let the Pope send him a hat when he will; but I will so provide that whensoever it cometh he shall wear it on his shoulders, for head shall he have none to set it on."

But tourists to the Tower of London hear nothing of St. John

Continued on page 814

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The Priest

THE PRIEST SEPTEMBER, 1954 VOL. 10, NO. 9

Editorial Comment

1854 - 1954

IT was in 1854 that young Theophane Venard reached the coast of Tonkin, the land for which and on which he would pour out his blood through gaping axe wounds a half dozen years later. He died then willingly, joyfully, peacefully — as his moving letters to his sister, Melanie, make abundantly clear; for, graven on his heart, was the maxim of Tertullian: "The blood of Martyrs is the seed of Christians." Before the raging persecution that swept him off had spent itself, 117 foreign missioners had sown the seeds of Christianity, something like 100 native sisters and five thousand lay folk with them. And all this was followed by still another outbreak in 1885; a frightful massacre of almost 5,000 new Christians all over Indo-China, and the slow starvation of another thousand.

Indo-China had always been the "dark and bloody ground"— particularly Tonkin in the North, "for, from the first," writes Bishop Walsh, co-founder of Maryknoll, "their lives have been one long martyrdom, prefigured by a great cross found on the Annamite shores by a Dominican missioner, Diego Advarte, in 1596 before any European had entered the country."

However, when in 1913, Bishop Walsh wrote Theophane's biography, *A Modern Martyr,* he was quick to cite the glowing statistics of the Paris Foreign Mission Society, to note that the era of persecution has ceased, and, almost inevitably, in well founded hope to quote the famous words of Tertullian: "Sanguis martyrum semen Christianorum."

This was the apposite text in 1913, particularly for James Anthony Walsh. Really it had not been many years before that he had himself listened to the letters of Theophane Venard in the Seminary prayer hall at Brighton and from them caught in large part the enthusiasm, the

hope and the courage that led to the foundation of Maryknoll and its triumphs in the Orient; "the first vocations to the American Foreign Mission Society," he wrote, "could be traced to the inspiration received from those letters."

"His early guide in the spiritual life" had been the celebrated Father Hogan, known far and wide by the somewhat incongruous title "Abbé Hogan" since, as one of those ubiquitous Irishmen who belong to history, he had been ordained in France, taught at Issy for nineteen years, transferred his talents and great culture to the American apostolate and powerfully influenced a generation of American priests. More relevantly, in 1852, he had been ordained with Theophane Venard and, providentially for the young Walsh, had helped spread the cultus of his classmate.

The founder of Maryknoll could hardly have foreseen what would happen to that same dark and bloody ground a century after Venard's arrival. Not even Abbé Hogan could have anticipated what Communism would mean there in 1954 even though he had been its prisoner in 1871 and had almost met death in the Conciergerie in the Paris riots that took the life of Archbishop Darboy.

The Communism of 1871 was, indeed a strange mixture of hurt pride after the defeat of the Franco-Prussian War, of aimless, badly-led rebellion, or violent anti-Catholicism on the part of irresponsible hoodlums. It ran counter to all the deep feelings of France. It was not even sanctioned by the "socialists" of that day and Karl Marx's patronage of it as "intellectually the child of the International" helped hasten the death of the International itself.

The Titan

How foolish it must have sounded to almost everyone but Engels when at Marx's grave in 1883 he solemnly proclaimed: "Soon the world will feel the void left by the passing of this Titan . . . His name and his work will live for centuries to come." Yet in less than a century we have to acknowledge that he was a Titan after all.

Take but one example — that of Blessed Theophane's adopted land — what has happened to his dream? What remains of the future which Bishop Walsh once contemplated with so much joy as the day of the harvest? Here the work of the centuries is on the verge of ruins. If, indeed, for the first time in twenty-five years there has been no large scale war on our troubled e a r t h, Indo-China serves as a pathetically grim reminder that there is no peace. It is the poignant symbol of what has happened to the work of our missionaries in too many mission lands. It stands for the fear which grips the free world.

The government which for sixty years gave Indo-China order and security and the external conditions for the spread of the Gospel has just concluded an ignominious if now necessary truce with Communism. In Theophane's own mission territory, north of the 17th parallel, it has had to surrender to the enemy more than a million of his co-religionists and some fifteen hundred priests, this in a country which, with the exception of the Philippines, had constituted the largest and most flourishing mission in the Far East. This is that same France (or is it?) that first sent men like Venard to the foreign missions, that at the turn of the century supplied more than half the world's foreign missioners and one half of their financial support. In any case, it is an uneasy France with enemies at home as well as abroad, a France which does not know as yet the quality of the truce to which it gave grudging assent. Nor can it tell, or any man tell, the fate of the rest of Indo-China. In the carefully turned phrases of France's Premier, who recognized himself as a man who had to do an unpleasant job as easily as possible, "A stage has been attained. Now other stages present themselves."

What about the safety of Laos and Cambodia? What about the Orient's attitude to the westerners who have failed in Manchuria, China, Korea? What about western prestige all over the world? Lest one think this a French problem and a French failure, how did France ever come to find itself in its presently impossible position and how will history judge our own country for its fumbling on an international scale? In a sense the failure of France makes the picture of a world-wide western failure just that much more obvious.

The Virtue of Amnesia

It was not the Premier of France but the President of the United States who said with ringing words last June, "I will not be a party to any aggreement that makes anybody a slave." Perhaps the being a mere witness does relieve the situation and evade the contradiction. Let the troubled citizens of Laos and Cambodia then, or of Thailand or Indonesia or Japan, suck sustenance from that. Let them ignore the fact that 12,000,000 Vietnamese and half a country tumbled into the Communist maelstrom. Forget Korea as Teheran and Yalta are already forgotten. Let us make a virtue of necessity and choose amnesia as the virtue.

This wild idea is at least interesting. Psychiatrists tell us that amnesia may follow intense emotional experiences — following some terrifying misfortune the patient forgets the past, fundamentally because he cannot face it and he does not

want to remember. Perhaps psychiatrists, then, can explain how we have walked into this second Munich.

When in 1938 Britain placated Hitler there were extentuating circumstances even though one could hardly hope to prove this to a patriotic Czech. Chamberlain was playing a game which the lost world of his day knew well. One sat around a conference table and bargained. True that one might sacrifice a loyal ally but one's opponent was asked to sacrifice something, too. Not that it was moral but it worked —as it has worked clumsily since the beginning of time and politics. So it was that Octavian and Anthony split the world between them, after ruthlessly proscribing friends and robbing loyal henchmen. They were hailed as saviors of the people and Vergil commemorated their perfidy in the famous Fourth Eclogue which heralded the "Age of God."

Chamberlain was merely guilty of indulging in that kind of thinking. He failed to reckon with an opponent who was a little more logical, and consequently quite a bit more immoral. Hitler signed the paper and it never occured to his relatively innocent partner that he would just as quickly tear it up!

But is there any reason for a second and far worse Munich? Or is this the area of madness — beyond reason — the field of the psychiatrist, not that of the political observer?

Failure of the Spirit

Whether or not there has been a mental breakdown, there certainly has been a colossal failure of the spirit.

No one has better summed up the situation than His Eminence, Cardinal Spellman, in his stirring address in Paris last May when he launched the campaign to build an American church in the "City of Light." Said His Eminence, "Outweighing the military, political and economic aspects of the crisis which has developed in our century is the fact that in its deepest and most fundamental sense it is a crisis of the spirit. It involves the basic loyalties of man — loyalties that have their roots in God."

This situation he well called "the scandal of Christians," for Communism has grown great by seizing on the opportunities we have missed — "at the expense of those truths which selfish Christians have chosen to forget." Our unchristian policies and practises have made possible "widespread unalleviated poverty, the setting up of color against color and of nation against nation." Now Communism, in a great lie, puts itself forward as the champion of the oppressed but proud colonial

nations, as the father of the poor and the solace of the wretched, as the hope of the future. And that lie we ourselves have made credible.

Perhaps that is why we cannot face the grinning horrors of our recent past, and that is why our wills are enfeebled and our intellects darkened and we hug to our breasts faint foolish hopes.

Dien Bien Phu, said His Eminence, "has already passed into our language as a flaming symbol of raw courage and unconquerable spirit." But, may we add, the tragedy of Indo-China has its symbolism, too. "It still remains to say that for all the gallantry exhibited both by the French and Vietnamese warriors at Dien Bien Phu, time is swiftly running out for the world of free men."

Oh yes — we had begun by talking of Theophane Venard and of Bishop Walsh! Still we have not wandered from the subject. There is another thought worth quoting. The world may seem to have changed completely since the year 1913 but some eternal truths remain —

"Today other young apostles are walking in the footsteps of Theophane Venard. These will follow the path marked out for them, and, if necessary, they too will cheerfully bend their heads to receive the sabre-cut of the persecutor; and when the tidings of their martyrdom shall reach the Mission House which nurtured them, a joyous hymn of praise will be sung, and that night in the dark silence of the sanctuary, scores of young aspirants will pray with renewed fervor, each asking as a special grace, that he, too, may be fortunate enough to win the martyr's crown."

Here, at least, there has been no failure of the spirit.—G.J.G.

Church and State

How dare anyone say that we are not loyal to our country? In World War I, though we were only 17 per cent of the population, we gave 800,000 men to our forces. The first soldier wounded was a Catholic; the first sailor killed was a Catholic; the first American officer killed was a Catholic; the first nurse wounded was a Catholic; the first soldier to die on enemy ground was a Catholic; the first combat in the air was fought by a Catholic; the first distinguished service cross was won by a Catholic. In World War II, though we were only 20 per cent of the population, nevertheless, 31 per cent of the Armed Forces came from the Church and 67 of them won the Congressional Medal of Honor.—**Bishop Fulton Sheen.**

Darkness and Light Over Konnersreuth

Neil G. McCluskey, S. J.

A favorable report on Theresa Neumann

FIRST off, this is *not* an attempt to present the "other side" of the Theresa Neumann case, rather some impressions and reflections, favorable and otherwise, of one who has been interested in Konnersreuth.

My original attitude in this matter was decidedly sceptical. The pious exaggerations in many books favorable to Theresa had repelled me and, on the other hand, the apparently careful criticism in other writings had seemed to me to dispose of the supernatural claims quite thoroughly. Since my own field of work is in psychology, I had done some previous exploring in the line of paramystical phenomena. On the basis of facts alleged in these critical studies of the Konnersreuth stigmatic I was inclined to give little credence to her case. Then one evening two years ago in London in the course of a chat with Father Martindale about stigmaticism he made a remark that set me thinking. He mentioned how important it was to study people like Padre Pio and Theresa Neumann in their setting. Some months later while helping the American army chaplain at Nuremberg I did pay my first visit to Konnersreuth, and nearly a year later returned in company with two other priests. To simplify matters I plan to combine impressions of the two visits.

Konnersreuth is hardly a pin-point on a large map of Germany. The ultra-modern Autobahn and other species of German paved road swerve off disinterestedly l o n g before reaching this tiny village in Northern Bavaria, so close to the Czech frontier that a short stroll in the wrong direction could put you in quick trouble with the Red police. The town itself is sturdily Catholic and contentedly 19th century. It never would have been heard of except for one Theresa Neumann.

Approach to Theresa is properly made through her pastor, Pater Naber. The evening of my arrival I spent over two hours talking with him and in the morning had another hour-long visit. To my request about visiting Theresa he answered that she was very unwell, was confined to bed in her home and could see no one. However since

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The author is a frequent contributor to America, Social Order, etc. For the past few years he has been preparing his doctoral thesis in Europe. He has licentiates in both philosophy and theology and studied ascetical and mystical theology under Pere Francois Charmot, S.J., Instructor of Jesuit Tertians at Paray-le-monial.

I had come from far away America he would ask her father and brother if I could pay a short call. I suggested that perhaps then I could take his place in bringing her communion in the morning. He was horrified at the suggestion and hastily explained that her father would let no other priest into the house to minister to her. (I learned later that occasional exceptions are made.) As it turned out it was absolutely impossible for me to visit her. Yet on this occasion I did talk to her father and other members of the Neumann family.

This first impression was not good. I sensed that the Neumann family were unofficial supervisors of village religious affairs. I felt that the reverend pastor was far too deferential in following the family lead in everything. This was confirmed by talking to several of the villagers.

However, Pater Naber struck me as being kindly, sensitive, devout and shrewdly simple — this last not written with any pejorative overtones. My talks with him and the lengthy visit a year later plus the impressions garnered from others are enough, I think, to justify these observations. The pastor is a kind man. He has to be. For there are many calls upon his time and patience. He is extremely sensitive to criticism of Theresa and has doubtlessly suffered much from realization that she is the center of controversy amongst German and foreign Catholics. He tends to lump together all who do not accept her 100% as "rationalists." It all seems so obvious and wonderful to him that he cannot understand the difficulties many have in accepting totally his interpretation of the phenomena which surround his number-one parishioner. He is simple and candid yet there is a small-town shrewdness about him. He knows what's going on.

Souvenirs And Pictures

That first evening he brought down from his office a neatly folded flat bundle of clothing. Carefully he unfolded the linen wrapping and showed me piece by piece the different bandages and garments which Theresa had worn during the preceding Good Friday's "passio dolorosa" as he called it. There was a large compress, roughly 8" x 4", eliptically stained with a dried clot of solid blood, like sealing wax, at the center. This, he said, was over the wound which appeared in her side. A square kerchief or head cloth with nine stains spreading crown-shaped covered her head. There were two white hospital gowns with numerous small stains upon the back and massive stains at the wrists. There were other wrappings stained always in a pattern which would resemble that made by the wounds on Christ's crucified body.

Then he showed me a small album. It contained photos taken by her brother during one of these Good Friday ecstasies. The first photo shows her propped up in bed before the bleeding begins. Then successively there are five or six photos showing her at different stages. The photos are roughly 5" by 7" and are sufficiently clear so that details are sharp. The picture taken at the climax of her experience shows dark fluid flowing copiously from her head, running down from the forehead and eyes and Theresa herself rapt out of herself. Pater Naber told me that there were only two albums like this, the other being in Rome.

Souvenirs of Suffering

Almost a year later at my request he again brought down a similar bundle containing another set of garments she had worn during the ecstasy which took place on this year's Good Friday. The general configuration of blood stains upon these clothes and bandages was the same as I had seen the preceding year. Again, too, for the benefit of the other priests I asked him to bring out the small album of photos.

In answer to our questioning Pater Naber stated what he considers the data connected with these stigmatic ecstasies. For me it was the second recital. In brief, Theresa's "passio dolorosa" takes place about every other Friday of the year and the principal one occurs on Good Friday. During the octaves of important feasts or when Friday falls on a feast these ecstasies do not take place. Her ordinary ecstasy of the passion fills the interval from late evening of the Thursday until the following early Friday afternoon. During this period she relives or re-experiences the Holy Thursday-Good Friday passion of Christ. Wounds appear in her hands, feet and side with blood flowing from these areas in varying quantities. Once a year on Good Friday in addition to this ordinary bleeding, new wounds appear upon the crown of her head, some nine or ten in number; blood and perspiration flow from her forehead and eyes, paralleling what would have been Christ's agony of bloody sweat; a bloody wound appears upon her right shoulder and many small circular wounds appear upon her back and sides. While she is in this state Theresa appears to undergo excruciating physical and mental pain. At times she appears to be engaged in dialogue. Early Friday afternoon these phenomena cease and she drops off into repose. Although there is no bleeding outside of these days, Theresa suffers considerably in the affected areas but is still generally able to perform housework and even to help in the heavy farm work.

The old pastor replied to our

questions about her diet by repeating the history of her fast. According to his solemn statement Theresa Neumann has not taken food or water — not a morsel, not a drop — for twenty-seven years. Her sole nourishment comes from the wafer of bread under which appearance she receives our Lord in communion each day.

Likewise Pater Naber stated the fact and outlined the manner of Theresa's visions. These seem to occur quite regularly and to follow the liturgical cycle, i.e. during the Mass for October 3rd she may see St. Theresa in heaven distributing roses, or on October 17th St. Margaret Mary in ecstasy before the Sacred Heart, or on October 21st St. Ursula and her companions being slaughtered by the pagan soldiers, etc. Thus far Pater Naber.

What is Theresa like? The visit to Fraulein Neumann normally always takes place in the parlor of the pastor's house, just a block from the Neumann home. As we stepped into the hallway at my second visit we found Theresa echoing with a broad smile Pater Naber's warm invitation to come in. Hands were shaken and introductions made all round. Theresa, or Riesl as everyone calls her locally, evidently is fond of Americans for she really beamed at sight of the chaplain uniform. I told her about the snow and ice on the Autobahn which had prolonged the ordinary two-hour drive up from Nuremberg. At once she was, womanlike, all concerned. It seemed that her brother, a county official, was coming to drive her in his car to Munich the next day for new glasses, and so she was much worried about the road conditions.

Undisturbed During The War

She told us how glad she was to see us and spontaneously asked us if we would like holy pictures. When we said yes, she took from her pocket an agenda book and extracted several small cards, some prepared with signatures. She hadn't enough signed. Now ensued a little comedy. Pater Naber handed her his pen, a formidable model of ancient vintage which leaked badly. In passing it to her he messed up his own fingers with ink and when in turn she touched it her hands too were smeared. She laughly rejected his pen and accepted mine. Without her glasses she found some difficulty in writing but at our request she did so. On each of the cards she wrote the phrase: *"In heilige Gebeten vereint"* — "United in holy prayer" — and signed her name. This was all done simply and without show. To us it appeared to be a natural friendly gesture, no more affected than a similar gesture from a Sister in a convent who mails to priest-friends the same kind of card with the same kind of inscription.

We made small talk for some time and then one of the others asked her if the story was true that during the war the Nazis had tried to arrest her and were only prevented from doing so by some strange force that intervened. (This is a commonly narrated legend.) Both she and Pater Naber laughed at the notion. She said that the Nazis never came near her. In fact it was only during the dying months of the war that the SS. troops moved into the area and just pulled out before the Americans arrived. Theresa told a bit excitedly and with gestures about the two American MP's assigned to guard her during these first days when there was acute danger of SS. reprisals toward anyone friendly to the foreign troops. I teased her about having two personal servants and she found this idea comical. After twenty minutes or so when the small talk had been exhausted and we started to question the pastor a bit more closely about her, she tactfully excused herself, shook hands all around and withdrew. As she was leaving the parlor I said to her: "Riesl, bete fuer uns." to which she replied slowly in German to the effect that we should all pray for one another, that she would pray for us of course but that we should also pray for her. This last she even repeated in clumsy English: "You for me and I for you."

What impression does she make? We three priests later agreed that she seemed to be perfectly normal, simple, natural. She is 54 now but a fine glow of health makes her seem ten years younger. Although she is not stout or fat she does have a peasant thickness to her frame. Her garb is that of the ordinary Bavarian peasant woman: kerchief over her head, colored woolen scarf, knitted sweater and skirt, woolen stockings, etc. Her features are plain: skin ruddy, jaw strong, but her eyes have a remarkable light blue tint. They are very clear and bright and are her most remarkable feature. Her voice is pitched a bit low. She is average height. Except for her eyes there is little to distinguish her from any other woman of similar age and condition in Bavaria. Oh yes! her hands. On the top of each hand as well as on the palm side there is a small neat, almost square, dark spot. There is no scab tissue, no inflamed area or discoloration. Just the uniformly dark-colored, neatly-printed mark one-half inch square. Of these markings she appears to be totally unaware. While she was seated next to me I was able to observe her continually. Her gestures were always spontaneous.

Personally, I have not seen her during one of her ordinary Friday or Good Friday ecstasies but I have talked with nearly a dozen priests and with others who have. Yet during these

states even for those present in her bedroom there is little directly observable except for her face.

At this juncture we must of necessity change key. What is so far written is simply factual, freed pretty well from controversy. But now with a deep breath and with advance apologies for anyone's offended susceptibilities, we plunge in deeper. For the sake of brevity we will concentrate on three aspects of the Neumann case: the visions, the fast, the stigmata. It seems to me of lesser importance to discuss the claims of cures, gift of tongues, clairvoyance, etc. Chapters in many books are loaded with such items but my own suspicion is that most of such claims rest on rumor and exaggeration. Pater Naber flatly denied that Theresa has any knowledge of the future or of people's sins, etc. He reaffirmed this under our questioning several times, finally putting it into firm Latin: "Theresa non est prophetissa." Talk of miracles and wonders is common coin among the enthusiastic devotees of Konnersreuth. These stories always grow more marvelous in the re-telling. Yet, whether these have any more substance to them than the report that when Pater Naber is on the point of giving her communion, the sacred wafer leaps out of his hand into her mouth — which Naber in reply to a question laughed at as fantastic — is outside the limits of this present examination.

The Visions

It would seem to this writer, as it has to many others, that what Pater Naber labels her daily visions are probably nothing else than the very vivid meditations of a simple fervent lover of Christ and His saints. When Theresa and her director narrate that she "saw" the Blessed Mother as she was in the cave at Bethlehem, she need be doing nothing other than following what many spiritual writers suggest in applying the senses to the gospel scene forming the basis of the meditation.

Theresa's reading fare consists almost exclusively in the lives of the saints, the gospels, and books of piety. At my first visit I directly asked Pater Naber if it were possible that these daily visions were explainable by this type of vivid meditation. He d e c i d e d l y thought not. A year later with the second visit, one of the other Fathers asked about her reading habits and this time, as if to forestall the evident objection, the pastor immediately stated that her reading did not influence her visions. Pater Naber sincerely believes that she is almost daily favored with visions. Maybe she is. Nevertheless, the good old man is a simple country priest without much formal knowledge of psychology and mystical theology and his analysis of the spiritual

experiences of his penitent seems more pious than scientific. Now whether all of the "visions" are of this nature is another question. It is not all unlikely that Theresa Neumann has had divine visitations during some of her many earlier illnesses, and it is highly probable that during the Friday states of her "passio dolorosa" there is a divinely induced objective *species* causing her really and objectively to see and to re-live Christ's passion.

The Fast

In his recent work Father Siwek calls this the "culminating point of the Konnersreuth problem." He points out that persons given to hysteria have lived, worked and maintained their weight on an insignificant amount of food. His own opinion is that Theresa does take natural nourishment but he absolves her from conscious deceit with the observation that for reasons of piety she can sincerely believe that there is no harm in affirming that she takes no food because actually she eats almost nothing.

This may be the explanation. But then again, maybe it is not. This is not quite on a parallel with an innocent confusion of meditations with visions. Pater Naber may be simple but he is hardly simple to the point where he can, as her confessor and director, be party to what now — if Theresa does eat or drink anything, no matter how edifying the motives for concealment — can only be considered a monstrous fraud. He too kneels in confession and for over two decades he has been stating flatly and unequivocally that she does not take a single morsel of food nor a single drop of water. No. The alternatives here are only two: conscious deception or objective truth. In this sense, Fr. Siwek is correct in calling this the culminating point.

An observation should be made here. It has been charged that those responsible refuse to follow the bishop's wishes that Theresa submit to a prolonged medical examination to establish the reality of the alleged fast. There was an earlier medical examination, unsatisfactory, and at length broken off by the family. And so what was proved? Nothing, one way or the other. Is the family's attitude reprehensible? Wouldn't it be so simple to close the mouths of the critics by allowing her to be examined by medical authorities? And yet I find the attitude of the Neumann family perfectly consistent with the mentality of people in their situation almost anywhere. After all, the family is not seeking notoriety or even publicity. Any earlier thrill of novelty has long since been dissipated and Miss Hilda Graef can testify as to how little cooperation visiting writers receive at Konnersreuth. Visitors are not sollicited. Ad-

missions are not charged. Germans require permission of the chancery to visit. Interviews for other than clerics are well nigh impossible to obtain. Arguments that Theresa, for the edification of souls or for the clearing up of controversy or for the glory of the universal Church, should submit to a thorough medical examination leave the family completely unmoved. Their attitude is: "Look, we're not trying to prove anything. You can believe and say what you like but PLEASE leave us alone!" The other villagers allow the Neumanns to lead a fairly normal life and the family asks only the same favor of outsiders.

To my query about the bishop's wishes in the matter of the medical examination Pater Naber admitted that years ago the bishop had stated the desirability of such a step but had left the decision completely up to the family and had at no time urged it upon them. Incidentally the Bishop of Ratisbon in whose diocese is Konnersreuth as recently as last fall at a public appearance praised Pater Naber, the Neumanns and the villagers for their exemplary obedience and docility which, he said, was in such marked contrast to the scandal at Heroldsbach where the pastor and many villagers were under excommunication. (This affair had to do with a supposed apparition of the Blessed Mother in the neighboring diocese.)

The Stigmata

This seems to me the pivotal point of the entire case. Earlier in this article the phenomenon of her "passio dolorosa" was described through the record in pictures, the pattern of blood stains upon her garments, and the oral testimony of witnesses. How explain this? There can be only three explanations: fraud, hysteria, or genuine stigmata.

Event the most severe critics do not charge that there is deliberate deception. But could there be unconscious deception through somnambulism, autohypnosis, or what have you? This would seem out of the question. The case has attracted such wide attention and for such a length of time and has brought to Konnersreuth such a number of prelates, theologians, psychiatrists and doctors that the chief characters involved can hardly be unaware of the frightfully serious nature of the claims they make. Touched up photographs, faked blood stains, carefully synchronized and rehearsed stories are part of fraudulent conspiracy and cannot rise from "unconscious" deception.

The majority of those who deny the supernatural element in the Neumann case explain the blood phenomenena by citing Theresa's medical history. She is, it is argued, liable to

hysteria, extremely sensitive to suggestion, a chronic victim of autohypnosis and somnambulism, etc. Without going into a long discussion of psychoneuroses it is sufficient for our purpose here to say that these critics hold that there is nothing present in her case that cannot be explained through purely natural causes.

It is, of course, quite true that Theresa's medical history shows that some of her youthful illnesses were of an hysterical nature. But this in no sense means that automatically all of the phenomena surrounding her become merely natural. It is vitally important not to confuse the paramystical with the truly mystical. However at times it is impossible to distinguish them. Certain physical and psychic traits commonly do accompany — without being part of — the true mystic state. Difficulty in breathing, physical collapse, suspension of sense powers, extreme abstraction are all to be found in the life of St. Theresa of Avila. Even natural mystics commonly reach a stage where the concentration is so violent that it produces these abnormal phenomena, e.g. visions and ecstasies deriving from a disassociation of powers, or an intense concentration causing a rupture of psychological associations, or even a state of fatigue which under certain conditions can lead to the identical phenomena.

A materialist simply lumps all this together and contemptuously labels the whole bag morbid or neuropathological. On the other hand the Christian tradition has always considered that these phenomena result from a weakness of the organism under excessive psychic tension, a tension due either to natural concentration or to supernatural irruption (divine or diabolic) within man. The frail human vessel only with difficulty adjusts itself to theopathic states. So then the fact that Theresa Neumann has shown strong symptoms of hysteria does not automatically sweep away all elements of the supernatural in her case. Despite hysteric symptoms she can still be a true stigmatic.

The Blood Phenomena

Could this blood phenomenon be explained by some freak of nature in the menstrual flow? This has been seriously argued but would inevitably require a cooperation and cunning that spells only fraud. Could it be caused by high psychic tension during a period of hypnotism or auto-hypnotism? This is commonly asserted.

Maybe one of these explanations or something similar is a possible explanation. However this seems to be postulating a far greater miracle than the simpler one of a genuine stigmata. Let us pause and see what this involves. If fraud is ruled out then there is a flow

of real blood from skin lesions or apertures in the epidermal structure in diverse areas of the body. This flow follows a definite pattern as to intensity of flow and as to place, which pattern parallels the wounds which would have covered the body of Christ during His passion. Now one can grant the possibility of a "bloody sweat" being psychically induced. Likewise it can be granted that a minor skin lesion can be made to appear on the epidermal surface through which blood could flow, especially if the area has been previously diseased, injured, or subjected to surgery. But even here there is h o p e l e s s disagreement amongst experts regarding the extent of this possibility and the psychic and physical conditions required.

Other Difficulties

Now recall the pattern of bloodstains on the garments submitted twice by her pastor as those worn during her Good Friday ecstasy. There are the traces of major lesions on one side, upon the hands and upon the feet. There are the stains made by lesser lesions upon one shoulder, perhaps fifty upon the back, upon one knee, a series upon the head, etc. And all these are alleged to be caused by the high mental tension of an hysteric! Again and with all due respect to the critics, this hypothesis seems to make more demands upon credulity than the single miracle of the stigmata.

Just as not all the critics of Theresa Neumann are "rationalists" and "materialists," neither are all of her defenders the "simple-minded" and the "uncritical." An impressive number of prelates and priests, doctors and psychiatrists are numbered in this second group. They believe that the stigmata is genuine. To them it doesn't seem unlikely that in a world obsessed with material comfort and bodily pleasure God has seen fit to stamp upon the body of a simple peasant woman a living crucifix in order to bring closer to the world the memory of His Son's passion, just as He has done in other days.

Objection has been raised that Theresa's spiritual life appears very common and that in fact she still has many character defects seemingly incompatible with the high mystic state connoted by the presence of the stigmata. This can all be quite true but in dealing with charismata it must be remembered that they are of the theological species of grace called *"gratia gratis data,"* and that surface character defects, as shown from Jerome to Margaret Mary, are not incompatible with great charity. Perhaps this partially explains the readier acceptance of Padre Pio by many unwilling to accept Theresa Neumann. He has had the benefit of a long ascetical and

religious formation in a religious order and has the "polish" which she lacks living outside a cloister.

But what of the Church's official attitude in the Konnersreuth affair? The Church has not and will not, make any formal judgment as long as Theresa Neumann is alive. There is not question here, as at Lourdes or Fatima, of a revelation made for a public purpose whose realization demands ecclesiastical approval and cooperation. Nor is there question of a canonical process to pass on the genuinity of miracles or the existence of heroic virtue with a view to beatification. The Church's surveillance in exclusively private divine interventions is to insure through the local ordinary that faith and piety do not suffer, that scandal be avoided, that no harm comes to souls.

It is highly significant that Pater Naber, pastor of Konersreuth, has been left at his post for the 27-year duration of this phenomenon by his ordinary, the Bishop of Ratisbon, who happens to be the scholarly Dr. Michael Buchberger, organizer and principal editor of the *Kirchenlexicon*. The bishop has filled this see since 1927 and therefore has been in a position to observe carefully every development at Konnersreuth. During these years claims of apparitions and other supernatural phenomena have sprung up like weeds in many parts of the world. These created a momentary stir and then withered away upon roots sunk in fraud, self-deception or hysteria. In all of these cases the local pastor has either been the bishop's agent in controlling the reaction of the faithful or he has been disciplined for not doing so. That Pater Naber has been left in Konnersreuth as Theresa's confessor, director, and public relations man must be interpreted as at least minimum negative approval by the ordinary.

Whether or not Theresa's "passio dolorosa" is a genuine case of stigmata, God does seem to have blessed her native village. The fervor of the faith in Konnersreuth and surrounding area is remarkable. There have been numerous vocations to the priesthood and sisterhood. I doubt that these were inspired by deceit, self-deception or hysteria — or the devil. A German Jesuit, a severe critic of Theresa, assured me knowingly that the devil very often enters in garbed as an angel of light. I wasn't trying to be flip in my answer but I think the point is basic:

"The angel of light very often enters in too garbed as an angel of light!"

Drive carefully. Don't insist on your rites!

Impressions of American Catholicism

—with a tribute to our Sisters

Mr. Douglas Hyde

WHEN I told various priest friends of mine that I was going to America, the reaction of almost every one of them was to recall that the G. I.'s confessions which they heard during the war were the best they had ever heard at any time.

"It was a pleasure to hear them," I was told. "They got the theological order just right and in every way they made a better job of it than our people normally do."

I heard that said so often that one of the things I wanted to discover when I arrived in the United States was who or what was responsible. It didn't take long to get to the explanation. The answer I was given—and I hope that my priest readers will not take umbrage at this for it was the clergy who were my informants—was that, whatever the disadvantages of women teaching boys may be, the credit must go to the nuns who have schoolboys in their hands for so many more years than do ours!

Quite clearly the honours must be shared with others, too, but that was the first indication I got of the outstanding part which the good sisters play in shaping American Catholicism.

When I arrived at one particular girls' college quite early in my tour, I was given a briefing by the President, which seemed to me to be one of the most stimulating — and challenging — I had ever had.

"Whatever you do," she said, "don't talk down to our girls. They have been taught to be interested in ideas, that the truth will make them free and that they must therefore really get to know it. If you talk over their heads you will still hold their attention, but if you talk down to them you will certainly lose it."

I was, as I say, both stimulated and challenged. Stimulated, because it was so different—and so very much better—than what I had been led to expect. Challenged, because I at once wanted to put it to the test.

I did. I talked "ideas" to them, they responded, and the questions which they asked at the end of my lecture proved that what I had said had really got across. I put myself at their disposal to be questioned as much as they pleased, and the discussions we had revealed an earnestness and intelligent interest which proved that they were indeed concerned with the pursuit of truth. The same thing happened over and over again as I travelled the country during the following weeks.

And it was not just their

A Londoner and a convert from Communism, Mr. Hyde has just completed a lecture tour in the United States.

keenness that impressed me. Readers of the *New Statesman and Nation,* a leftish paper in Britain, had been treated, just before I crossed the Atlantic, to an article on American college girls by a Labour M. P. who had also toured the campuses. The picture he presented was of sex-crazy, empty-headed young women who regarded their bust measurement as being the most important thing in life.

In contrast to that depressing picture—overdrawn no doubt but clearly containing an element of truth—I found the Catholic college girl bright, intelligent, and with a clean, healthy, down-to-earth freshness of approach to life which was wholly admirable.

"A Magnificent Job"

One does not have to have much experience of life to know that both his and mine are sweeping generalizations to which in practice there are doubtless many exceptions. But the contrast nonetheless helped to confirm me in my belief that America's nuns are doing a magnificent job. For those college girls of today are the professional women and, still more important, the Catholic wives and mothers of tomorrow.

Those two impressions of American Catholics, both concerning the work of nuns, are the ones of which I first became conscious and which still stand out most vividly in my mind.

My tour lasted only four weeks, was confined to the East and Middle West, and my schedule was a very full one. It is with some diffidence, therefore, that I even contemplate striking anything which might seem to be a critical note. But perhaps I shall not be misunderstood if I say that there were times when I was sharply reminded of Our Lord's words about how hard it is for a rich man to enter the Kingdom of Heaven. It is probably easier for the man in a Dublin slum to keep his sense of values straight than it is for his highly successful American grandson to do so. And what is true of men as individuals is true in this case of nations, too. America's current prosperity makes the practise of real Christianity more, not less, difficult.

The Effects of Materialism

To an outsider, the materialism which is the natural consequence of a preoccupation with the pursuit of ever higher living standards is very apparent. It is all-pervading. And the Catholic community has not escaped it. How could it?

It is reflected, as a result, in the life of the Church itself. The Church in America is still the Church of the poor (and that is something in which to glory, rather than something of which to be ashamed) but it is also, very properly, the Church of the very rich, too, today. And one is sometimes, at least in the

big cities, more conscious of its wealth than of its poverty. The eye of the needle remains as small, and the camel just as large, for the individual whether he be prelate, priest, or layman. To be a good Catholic in a land of unparalleled wealth calls for a more than usually large measure of grace. But I discovered, as I have found elsewhere, that the piety of the very rich can be as impressive and can have something of the same quality of humility as that of the very poor.

And precisely those conditions which breed materialism may also produce just its opposite. I visited some of the Friendship Houses, talked to the staff members who have accepted the life of the poorest of the poor among the Negro population and came away inspired. Alongside its power and great public influence the Church, I feel, needs its Friendship Houses and similar ventures to balance things up, as it were. More such work among the poor, in the labor unions, on the questions of social and racial justice, is needed for the spiritual health of the Catholic community as a whole.

I do not propose to touch on the thorny question of pro and anti-McCarthyism (although it seems to be an essential part of the American Catholic picture today). But I would like to suggest that at some point the present pre-occupation with what is usually called "purely negative anti-Communism" on the part of Catholics will have to give way to, or be supplemented by, a more positive approach which attempts to get to the intellectual and spiritual roots of this modern evil. If America's Catholics go into the task with the same thoroughness and enthusiasm the results will be rich indeed.

Question of Business

This story is not new but it is still topical. A teacher in an English city, well-known as a zealous member of the Legion of Mary, one day said to her class: "I will give sixpence to the boy who names the greatest army in the world."

The boys named the armies of several countries.

"You are all wrong," declared the teacher.

Then one little lad put up his hand: "Please, miss, it's the Legion of Mary."

"Splendid," said the teacher as she gave him the sixpence. "What made you say it was the Legion of Mary?"

"Well," replied the lad, "deep down in my heart I believe the Boy Scouts are the greatest army. But business is business."

—Redemptorist Record.

Stronghold in the Pacific

Martin Stevens *"Go slowly but GO"*

ON November 7th, 1947, our defense of the Pacific began.

It began when the Navy's LST No. 1034 pulled up on the beach of the tiny island of Likiep, and two priests walked ashore—Father Thomas J. Feeney, S.J., and Father Thomas C. Donohoe, S.J. They were missionaries arriving at their destination: the United States Trust Territory of the Caroline and Marshall Islands, rings of coral atolls strung like rosary beads in the vast watery waste of the Pacific, midway between Hawaii and the Philippines.

Let's establish one fact clearly. To speak of our defense of the Pacific beginning with the arrival of two priests upon a coral beach is neither an attempt to be dramatic, nor an effort to give the word "defense" a purely religious definition. The statement is quite factual. If it is also frightening, so much the better. It concerns all Americans.

This is the story of our stake in those islands, and of the man in whose consecrated hands it rests—Father Feeney, now Most Rev. Thomas J. Feeney, S.J., Vicar-Apostolic of the Caroline and Marshall Islands, who calls his "the wateriest vicariate in the world." (He is pictured with his "philosophers" on the cover of this issue.)

The territory itself — 2,400 islands dotted through two million square miles of water — belongs to the United Nations, which won it back from Japan during World War II. The United States, recognizing its vulnerability as a serious threat to our security unless American personnel guarded it, asked for and received a mandate from the UN to govern it.

The rings of islands, stretched over an expanse of 3,000 miles, add up to only 684 square miles of dry land. The natives, citizens of the Trust Territory, number 50,000 — of whom 22,100 are Catholics, 10,000 pagans, and the balance nominal Protestants. But these Protestants are not the sort you meet here. You cannot be sure that they are even Christians, for you cannot be sure that they believe in the divinity of Christ. One Protestant missioner, when asked point-blank "Do the majority of your ministers believe in Christ's divinity?" hedged at length before replying "Well, I think the majority feel that Christ was perhaps something more than mere man."

In the Marshalls, only 1,000 out of 12,000 are Catholics. In the Carolines, the majority are Catholics, a tribute to the zealous labors of the German and Spanish Capuchins and the Spanish Jesuits who worked among them from 1887 to 1919

—when the Japanese threw them out, at the beginning of the first World War.

The people themselves, without priests for thirty years, pleaded with the U.S. Navy after World War II to "bring us back our priests." Admiral Chester Nimitz carried the plea to the Jesuit Provincial in New York, and the result was the landing of the LST at Likiep with its small but priestly cargo.

"Any Catholics Here?"

As Fathers Feeney and Donohoe walked up on the beach and looked at the group of watching natives, Father Feeney asked "Are there any Catholics here?" Their answer was to lead him to the little hut where Capelle de Brum lived with his wife and family. They in turn led him to "the priests' house," a tiny three-room hut k e p t immaculately c l e a n, though empty for thirty years. At 11:30 that day Father Feeney offered Mass in one of its rooms—where old Maggie Capelle had gathered the natives together every Sunday through the years, to recite the Rosary for the return of the missionaries and the establishment of the hierarchy in the islands.

Six months later, the two priests set out from Likiep on another LST to look for Catholics, and landed 250 miles south at Mejeririk in the Jaluit atoll. For two days they were kept busy baptizing, hearing confessions, instructing, and blessing marriages. Surprisingly, there were few marriages to validate. The old German missionaries of the Sacred Heart had impressed canon law firmly upon the people: if a man and woman wish to marry and no priest is available within a month (and if there are no diriment or prohibitive impediments), they may marry validly with two witnesses. Most of the marriages needed only to be blessed.

At night the natives squatted on the clean coral pebbles of the beach. "Virginia," Father Feeney said to one of the women, his voice giving no hint of his fear that she might have forgotten, "will you please start the Rosary?" But she had already started. She had placed two crossed strips of palm on the beach for a crucifix, had spaced out halves of cocoanut husks for the *Paters,* and was sifting through the pebbles for fifty white ones to make the *Aves.* When she finished, she started picking up the pebbles and as she snapped them off her fingers one by one, the *Aves* and the *Paters* rose in soft Marshallese—as they had been doing every night for thirty years.

So the priests returned to the islands and the Faith began its slow rebuilding. The story of that rebuilding, in souls as well as in construction and lumber and manpower and dollars and

sweat, is told in Bishop Feeney's stirring book *Letters from Likiep,* which could be put with profit upon any reading list including the spiritual. (Address P. O. Box 197, Planetarium Station, New York 24, for copies at $2 each.)

Let's look instead at the man who is building our stronghold in the Pacific, and see why its strength lies in the hands of a man of God rather than in the hands of the civil administration.

The Bishop's History

Thomas J. Feeney was born in Boston on September 4th, 1894, entered the Society of Jesus in 1913, and was ordained on June 23rd, 1927. Before ordination, he was a member of the first detachment of American Jesuits to go to the Philippines to implement terms of the concordat between Pope Leo XIII and President Taft, replacing Spanish Fathers there with American Jesuit personnel. There followed years of teaching and preaching, during which he was associate editor of the magazine *Jesuit Missions* and was instrumental in starting what is now Xavier Labor School in New York. In 1939 he was sent to Jamaica, B.W.I., as Superior of the Jesuit Missions there, where he instituted the Rochdale Cooperative Movement which has since vitalized work on the cooperatives throughout the West Indian area, and where he helped give education a powerful impetus by obtaining scholarships from American colleges for Jamaicans.

When he was sent to the Trust Territory in 1947, he found the condition of the majority of the natives a moral and material challenge. Only the handful of Catholics who had remained faithful testified to the fact that the grace of God was still operative on the islands.

As a missioner, it was his job to attend to the spiritual needs of the natives. But the civil administration, whose job it is to attend to their material needs, was not functioning at its best. Congress, though recognizing the strategic importance of the islands in keeping the enemy from our doorstep, does not allot enough funds to more than keep civil administration personnel alive. Only token money has even been voted for education, medical care, transportation, and the other basics essential to economic improvement.

The Catholic missionary's most valuable contribution to civil administration, of course, lies in the realm of the moral and religious. But where governments have been unable to set up a civil administration adequate to ensure the common good of the greater number of people, charity itself demands that the missionary cooperate even in fields that are the government's obligation — such as

economics, agriculture, education, medicine and public health.

Real Hunger to Combat

How does one start? As the old Spanish saying has it, you "go slowly but *go*." One November day Father Feeney walked into the school, which by then numbered 125 boys and girls from 6 to 17 years old. A little girl was fast asleep at her desk, at 9:30 in the morning. He shook her gently and asked why. She looked up, murmured "No food, no breakfast" and went back to sleep. He got the same answer from a dozen other drowsy pupils, and summoned the chief magistrate. There was no capital to provide food, the magistrate said with a shrug of his shoulders. There was no credit bank, though one had been talked about for years by the civil administration. Three times in succession the trade ship had come at intervals of five months, instead of every other month as scheduled.

"Then," said Father Feeney, "if the adults cannot organize to take care of the children, do you mind if I organize the children to take care of the adults?"

So was born the Children's Cooperative of Likiep. He called the children together and asked "Do you ever make any money?" The answer was swift and emphatic: *"Ejéllok!"* We have, in English, no negative as negative as the Marshallese ejéllok. In this instance it meant 1) no, we never make any money, 2) we don't ever recall having made any money, 3) we never expect to make any money, and 4) we are surprised that you ask such a question.

But there was a better answer —copra, the white meat of the cocoanut. Spread out to dry, then packed in 100 lb. bags, it sold at that time for $6.25 a bag. Father gave the children two days off from school to try their luck, and on the third day they came back waving dollar bills. "See," he said, taking a dollar from each, "you have opened your own store, and you each have a share in it." For the first week he put school supplies on the shelves, to train them in running a store and exchanging money.

At the end of the week, the men asked that rice, sugar and flour be added. Somehow they managed to get up $75, and bought shares. Father Feeney used a $2,000 contribution which had just come in, to buy the food supplies. Two weeks later the women asked that other necessities be added— dress material, combs, T-shirts and such.

The store opened in January 1950 as an educational experiment with a twofold objective: to supply the people with food and other necessities, and to teach them through the children how to help themselves and work together. It was closed just a year later, when the

experiment had been proved an unqualified success. They had taken in $7,454. Father Feeney's $2,000 advance was repaid, earnings and remaining stock were distributed among the shareholders.

On June 15th, 1951, the mail plane dropped eight mailbags at Likiep. Father Feeney opened the first thirteen letters and found them filled with unexplained congratulations. The fourteenth was a copy of a letter from the Apostolic Delegate in Washington to the Jesuit Provincial, saying that Father Feeney had been appointed, as of May 10th, Bishop of the Caroline and Marshall Islands — and adding a somewhat plaintive postscript: "If it would not be too inconvenient, we should be deeply grateful if you or your secretary would inform us as to just where we might find him."

Starting From Scratch

Bishop Feeney was consecrated on September 8th, 1951, at Holy Cross Cathedral in Boston. Most bishops start their episcopates with a more or less substantial sum awaiting them in the diocesan treasury. A few bishops, and Bishop Feeney was one of them, start from scratch. Handicaps, however — financial or otherwise—are merely grist for the good Bishop's mill.

Assisting him now on the islands are 23 Jesuit priests, 3 Scholastics, 10 Brothers, and 25 Sisters—15 of these are Spanish Sisters of Mercy, 10 are Maryknoll Sisters. It is a pitifully small band for the big job to be done. An entire people must be made morally, physically, and economically strong if they are not to fall prey to the persuasiveness of the enemy and open our western gates to him. In all that watery but strategic expanse, Christ's is the only divine mandate and His Church alone has a practical, functioning program to achieve the entire triple objective.

The basic problem is a moral one, lest immorality spread like a virus from those who are governed through those sent to govern them, with a consequent breakdown of respect on the one hand and law on the other. Therefore the chief line of our defense in the Pacific must be a moral one.

Establishing the Church in any mission territory consists of two things: establishing a native clergy, and helping the people to make the Church economically self-sustaining. The first pinpoints the importance of Catholic schools, from which native vocations come. The second may have to encompass every field which affects the common good, depending upon how progressive the people are.

This situation obtains in the Caroline and Marshall Islands, but with an urgency in point of time rare in mission countries. Bishop Feeny is racing against a deadline—date unknown, but

already casting its shadow across the Pacific. His "go slowly but *go*" has of necessity become "go and *hurry!*"

In addition to fourteen schools with 1,440 pupils, he has built a minor seminary out of the rubble of a hillside ruin on Truk with 43 native boys studying there now, of whom twelve show signs of a vocation. The rest will be catechists on their various islands. Nine of his boys have just finished five years in the minor seminary at Manila, and this year begin their major seminary studies. He has seventen native postulants and novices with the Spanish Sisters of Mercy on Ponape in the Eastern Carolines, and eighteen aspirants from the Palaus in the Western Carolines who have been waiting three years for housing so they may enter.

To establish the Church in the islands, the Bishop needs 60 native priests, 60 Brothers, and 90 Sisters. At the present rate, he estimates that it will take 35 years to get the Brothers and the Sisters, and 45 years to get the priests.

Thus, the most urgent need in our defense of the Pacific is not bullets nor battleships, but burses. For these people can be made strong only from the inside out, and it takes their own kind to plant the grace of God most deeply inside them. It takes, in dollars and cents, $50 a month to support a seminarian, for 12 months a year, for 12 years. An $8,000 burse yields about $500 a year, which supports a seminarian forever.

From immorality and irreligion logically flow irresponsibility to civil law, lack of respect, and finally contempt for the guilty parties. However, Bishop Feeney brightens the picture — without lessening its urgency — with an encouraging note:

"The solution of every problem," he says, "resides in the man at the top. It is therefore a source of satisfaction to note that the Hon. Frank E. Midkiff, present High Commissioner of the Trust Territory, on his first inspection of the civil administration centers, was able — through the integrity of his own personality—to generate in his leadership a universal confidence that can be most powerful for peace and the common good. Integrity is an absolute condition for the conversion of the Trust Territory into a territory of trust."

Life Under The Communists

"I began to understand what the two-party Communist Democracy meant: one party in power, the other in prison!"

—Robert W. Greene, M.M.

N. C. C. A.

✠ *J. G. Bennett*

Priests and bishops united to combat alcoholism

THE above letters do not stand for another governmental agency. They mean to us the National Clergy Conference on Alcoholism. It has been in existence for more than six years and has been carrying on its work quietly and successfully. It is made up of priests who are interested in the problem of alcoholism among their brethren. This interest stems from their own experience with the problem or from a sincere desire to be helpful. Meetings or conferences are held once a year in an archdiocese or diocese in Easter week. Always this is done with the Ordinary's approval and at his invitation. No notice of the meeting is given to the public. Those who attend merely gather and begin the discussion without any more fanfare than would attend a retreat, and really it is almost a retreat since it is a spiritual clinic in its first phase, although medical and psychiatric phases of the problem are discussed at great length.

The Conference has had unexpected success. More than a hundred priests who were afflicted have been returned to duty and have remained on duty through the efforts of the Conference. As a part of the program of the Conference the A.A. is advised as the immediate agency for those needing help. This effort has been very successful. Following the experience of the priest with the A.A. there has been a growing understanding of the work that the priest can do with the laity who suffer the same problem. Working with their friends the priest who has come under the influence of the N.C.C.A. has found strength to persevere in the sobriety that he learned to be possible through the indoctrination he received at the Conferences.

Father Pfau of Indianapolis is the moving spirit that started the program. For ten years he has been working with A.A. and in that time he has given 49 retreats for laymen with an attendance of over 3,000, of whom approximately 70% were non-Catholics. These retreats led 113 converts into the Church and reclaimed nearly 400 who had been away from the sacraments for periods of time up to forty years.

The conferences of the N.C.C.A. are specifically for priests, and since 1953 are held in different parts of the country for the purpose of enlisting the interest of those for whom it is a godsend. The first four con-

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Bishop Bennett is Ordinary of Lafayette, Indiana.

ferences were held in the Diocese of Lafayette in Indiana and attracted the notice of Archbishop Molloy of Brooklyn, who invited the priests to his diocese for the 1953 conference. Archbishop Cushing invited the conference to Boston in 1954 and the meeting was held at St. John's Seminary with great success. Present were eight members of the hierarchy and 125 priests. In 1955 the conference will go to Kansas City, Missouri.

The aims of the National Clergy Conference on Alcoholism are:

1. To meet the existent problem of alcoholism among the Catholic clergy by personal rehabilitation using the therapy of Alcoholics Anonymous coupled with the sacraments of the Church and replacement to duty.

2. To minimize and to prevent in so far as possible the incidence of alcoholism among priests through the dissemination of information and through the education of both priests and seminarians in all of the various facets of the problem.

3. To constantly endeavor to be familiar with every possible therapy offered by religion, medicine, and psychiatry in order to carry out effectively the aforesaid aim.

4. To offer all the facilities and knowledge at our disposal in aiding the Most Reverend Ordinaries, religious superiors and priests in the solution of these problems.

Any priest may become an Associate Member of the National Clergy Conference by simply applying to the N.C.C.A. at Indianapolis and by the payment of the annual membership dues of five dollars. There are no other obligations for membership than the suggestion that they pray in a special way for priests who are off duty. Their membership entitles them to receive an invitation to the Annual Conference Meeting and to receive a copy of the Blue Book which contains all of the proceedings and discussions of the annual conference. And what is more important, it enables them to participate in a work very near to the Heart of Christ and His Mother: the reclamation of priests. We feel there is no greater charity.

Information about the conference, membership or retreats can be had by addressing Rev. Ralph S. Pfau, P.O. Box 1194, Indianapolis 6, Indiana.

Prayer

"As a physician," wrote Dr. Alexis Carrel, "I have seen men, after all other therapy has failed, lifted out of disease and melancholy by the serene effort of prayer."—**Ave Maria.**

Mass in English—New Problems

John L. Murphy

A continued discussion of the vernacular Mass

MSGR. CHAPMAN'S article on the Mass in English (THE PRIEST, March, 1954) touches upon many of the difficulties that must naturally be taken into consideration in any vernacular liturgy. It has the added advantage of passing over many of the usual run of arguments in this matter—answered so often in the past. The general tone of the article, however, might be summed up in some statement like this: "If there are great difficulties involved in some task, leave it alone."

Those interested in the vernacular are not unaware of the difficulties involved in such changes. The primary concern, however, must be the value of the change itself. *If* it is a necessary and desirable change, then the difficulties attendant upon it must be met and solved in due time. That primary "if" must be resolved before proceeding. Hesitating because of the difficulties is something like not having the Restored Easter Vigil because of the great number of confessions on Holy Saturday evening. After all, *if* the Vigil is a desirable restoration, the problem of confessions can be and has been solved. It really amounts to side-stepping the main issue—something like a refusal to consider it because of the difficulties it will entail if you finally decide you are in favor of it.

For that reason, some of his problems can be set aside at present without denying in the least that they are problems. *If* the vernacular is used in greater degree at some future date, they will still have to be solved. But the fact that it would be troublesome to decide whether to say "thou" instead of "you" is a nicety that can be set aside until the basic question is answered. The new seminary courses and the adaptations of the chant might also rest upon the same shelf temporarily. In so doing, however, we can firmly hold to this truth: If, through the movement of the Holy Spirit, the Church eventually decides that a greater use of the vernacular is in order, that same Spirit will also see to it that these further problems will be met successfully. The basic question, however, is something far more profound than asking if it would be difficult to form an English liturgy.

As regards this primary question of the value or necessity of

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an extended use of the vernacular, the article includes a number of rather confusing statements. The approach to the use of the vernacular today stems from a growing realization of the meaning of the liturgy as *social* worship—as "the worship rendered by the Mystical Body of Christ in the entirety of its Head and members," as Pius XII expresses it. We might ask if the author has not undervalued the place of this social element. The "Priesthood of the Laity" does have a meaning. Pius XII went to great length to outline its meaning in the Eucharistic section of the *Mediator Dei,* explaining that "the faithful offer the divine Victim, though in a different sense." To say that "participation is not official action" is somewhat vague. Obviously participation is not to be identified with priestly power, but, on the other hand, the people are not present at Mass as a sort of pointless adjunct. "The whole church can rightly be said to offer up the victim through Christ," writes Pius XII, for the priest at the altar "represents Christ, the Head of the Mystical Body." The actual presence of the people is not essential to the validity of the Mass, but even in a private Mass the priest is offering it in the name of all. It is always a social act because the priest always represents Christ, and Christ never ceases to be the Head of His mystical members.

Private Prayers At Mass

For that reason, the Church would never forbid the recitation of private prayers during the Mass, and she would reject the views of those who say that such prayers would destroy the meaning of the Mass. She might well prescribe the recitation of the Rosary during October, knowing that the Mass would remain a true sacrifice, and a social action.

On the other hand, the highest desires of the Church for participation in the Mass involve something more closely related to the sacrifice of the Mass itself. In view of all the recent statements of the Papacy, it is difficult to agree that the congregation has "a distinct and distinctly *minor* part" in the worship offered to God. If we set Catholic worship against Protestant worship, we will find the difference lies in the acceptance of an objective, social act on the part of the Catholic and the rejection of that same notion by the Protestant. The "official teaching on the matter of sacrificial worship" among Protestants is certainly close to non-existent outside of Anglican circles. It is almost impossible to compare some such "Protestant idea" with Catholic practice.

When Trent spoke, as Father Herman Schmidt, S.J., has outlined so masterfully in his work

on the "Liturgy and the Vernacular Language," it was primarily against the Protestant denial of sacrificial worship. Protestantism rejected this objective, social act. Its demand for the vernacular was based upon its teaching that the sole value of public worship was the enlivening of the individual's faith, and this, they claimed, could not be brought about by a language the individual could not understand. But in defending the objectivity of the Mass, Trent defended the social element in that sacrifice as well. Protestantism has never regained either concept. Singing hymns together does not make a Protestant service a social act of worship. Many Protestant circles have come to realize that, and they are beginning to consider once again the value of an objective notion of ritual worship — but they must first find new principles on which to base such developments.

Anglicanism—A Special Case

Anglicanism has set itself aside from the rest of Protestantism; many Anglicans today even object to being referred to as Protestants. But while converts from Anglicanism continue (after the fashion of Msgr. Knox) to be perplexed by the desire of the home-grown Catholic for the vernacular, these latter, in their turn, continue to be perplexed by the attitude of the converts. It strikes them as somewhat naive to speak of the Anglican "Mass" being lifeless and dead because it is in English, complaining of the "boredom of hearing the same forms over and over"—as though that were the only difference between that and the Catholic Mass.

The author touches upon the answer when he writes that "perhaps there is a mystical explanation, in that the liturgy of the Mass clothes a living Reality, while other forms can only be, at best, the *sindones* left in the empty tomb." That "best" is not very much, really. After all, a liturgy that is, in reality, no objective act, and that is carried on without the actual Presence which is supposed to be its soul, can hardly be a living thing. Whatever attractiveness it does possess must be attributed to the flow of its language, ceremony and song, together with the *ex opere operantis* contributions of those who perform it. There is no *ex opere operato* effect. And in the notoriously liberal theological background of many Anglicans —as contrasted with the deep personal faith of many of their confreres—it is easy to see how such clerical "recitation" of the liturgy could seem external, theatrical, lifeless or meaningless.

If the external qualities of the Anglican liturgy (admittedly beautiful) were actually joined to the living Reality of the Mass,

who is to say what the effect would be? The author writes that "no one has come forward to tell of any actual experience with, or of, such a form of Divine Worship." It's true; no one has, because such an act of worhip has not existed. The Anglican has not had experience with such a form of Divine Worship; he has known only the outer shell, the linguistic element of what the true experience would be.

It must be admitted, also, that there are many Catholics who neither as boys or men have felt that Latin was the "only tongue worthy to be used in the worship of God." Those of the Oriental Rites would be horrified at the thought; those of the long ages of the Old Testament could not accept it. And the Council of Trent, in rejecting the vernacular, did not say it. As Father Schmidt concludes: "It is not the vernacular language as such that Trent wished to condemn, but solely the claim that it *alone* may be used," (p. 144) since this was the Protestant claim, intimately linked to its rejection of the Mass as an objective act.

If "for a millenium there had been no evidence of desire for a vernacular liturgy," the fact that there were no literary vernaculars sufficiently stable to support a vernacular liturgy might have more than a little to do with it. Dom Gregory Dix is certainly accurate when he concludes that "it was not before the end of the 15th century, and in some regions hardly then, that vernacular languages first became even capable of being instruments for vernacular liturgies" (*The Shape of the Liturgy,* p. 618). At the very moment when the Church might have passed over into the modern languages, the Reformation thrust a dogmatic question upon the stage and linked it intimately with the problem of the vernacular; it was essential for Catholicism to close ranks in matters liturgical and preserve ecclesiastical discipline. The reforms and the standardization of Trent were the result. As regards the question of Latin, the decrees were intended to offset the Protestant error, without condemning the worth of a vernacular language *in se* as a liturgical medium.

Literary vs. The Spoken Language

It might be said in passing that no one has suggested introducing the language of the street—the spoken language—into the liturgy. The liturgy demands a literary language if it is to acquire any of the necessary dignity and stability. Englishmen and Americans today can still read the English of Shakespeare (poetry and all) after over 300 years without overwhelming difficulty, and if any vernacular liturgy could prove that stable, a number of corrections every few hundred years would hardly cause end-

less confusion. (To offset any objection: I am not suggesting the use of Shakespearean English in the liturgy today. I merely cite it as an example to show that we would not have to issue monthly corrections of the liturgy to keep up with the changes in the mother tongue.)

No one today, any more than at the time of Trent, would desire to cast out the Oriental languages; nor would we desire the Chinese to adopt an English liturgy. Indeed, according to many engaged in the work, an Oriental liturgy in China and Japan is most desirable, and the vernacular movement in every country supports that notion most obviously. However, if those others, that "enormous number of American Catholics to whom, even yet, English is not a vernacular" manage to learn enough English to work, to engage in business, and buy clothing, they certainly can learn enough English to join in any liturgical language of the country. At any rate, in most instances, the English would be no less foreign to them than the Latin, and they could continue to read their prayers in their native tongue.

In defending the Latin, reference is made also to the objectivity of the sacrifice of the Mass: it is worship offered to God. It would seem that the same argument can be turned about just as well. It must be admitted in all honesty that a "multitude of phonetic sins" covered over by a language that few understand is just as unworthy of God as would be a multitude of comparable sins in a vernacular tongue. Granted that Anglican worship was jarred by "local accents, individual elocutionary idiosyncracies" and the like, the same is true of the Latin liturgy. It seems to be somewhat off the point to rejoice so heartily that the same idiosyncracies are passed over unnoticed by a congregation and a clergy not quite so delicately attuned to the flow of the Latin tongue. If these things do not upset people, it can only be because they do not know the difference between good and bad Latin. I feel sure that sloppy Latin sounds just as bad to God as would sloppy English, no matter how much more pleasantly it strikes our ears. And if our worship is for Him, we ought not use our untuned ears as the measure. On the other hand, wouldn't well-recited English please God just as much as well-recited Latin?

Beautiful Though Not Perfect

In our concern for a beautiful and artistic vernacular liturgy, we must be cautious about over-exaggerating the beauties of the present Latin liturgy. It also has its artistic failings. Its growth was gradual, and many successive centuries have left their imprint upon it; it was not composed one summer morning by a committee of Papal poets and scholars. If we were as

keenly aware of the artistic demands of Latin as we are of English, we might be considerably more upset by what we find in the Latin liturgy than we are. Not all of the elements that have found a place within it are artistically the best; Cicero or Virgil might even think much of it to be somewhat barbaric.

Despite this, the liturgy remains beautiful, and a vernacular liturgy would be no less beautiful, despite any elements which the critics might consider "unesthetic." The vernacular movement would undoubtedly settle for less artistry than would its critics, because it desires to promote the mother tongue as a help to a living liturgy. It has no desire to turn the Mass into an hour of dramatic readings and chant demonstrations. As the Vulgate said of the king's daughter, so of the true beauty of the liturgy: "All the glory of the king's daughter is within . . ." It is the inner beauty of the liturgy that captures the eyes of the vernacular movement. The use of the mother tongue is only a means of drawing men into the more intimate realms of that beauty. This must be constantly kept in mind in any discussion about liturgical language.

As Donald Attwater once wrote: "The beauty of the liturgy does not consist in vast and impressive churches, gothic or otherwise, in pealing organs, in a sanctuary crowded with angel-faced altar-boys in lace cottas, in massed candles and clouds of incense, in a profusion of ornament of any sort, in a recondite symbolism concealed in every gesture and utensil, in gorgeous vestments, or in any feeling of religious emotion or sensible devotion (feelings which many religious and good men and women rarely, or even never, experience in the whole course of their lives) . . . Properly carried out, the beauty of the liturgy is the same whether celebrated in San Clemente or in a corrugated-iron hut, with worthy vestments and vessels or with the products of the commercial church-furnisher; it is independent of all the pomps and circumstances named above, and at its best definitely excludes some of them" (*Orate Fratres* (1933), 7: 486). The same is true of the language. While everyone would want it to be the finest possible, any artistic failings it might still possess would not destroy the true beauty of the liturgy.

There has not been any demand for a vernacular liturgy "coming spontaneously from the people" for the simple reason that most of them have never considered it even possible. They are possessed of the incorrect notion that the Mass simply *couldn't* be offered in anything but Latin. It would not be effective: the bread and wine would not be changed into Christ's Body and Blood except

by the Latin words. Many of them are amazed to learn of the Oriental Rites, and they consider as almost unbelievable a statement that the Pope could permit the words of consecration to be recited in English. (I hasten to add also that I am not even vaguely hinting at such a change: the vernacular movement does not even consider vernacularizing the Canon.) As to the number of the clergy who would welcome some introduction of the vernacular, whether in the Office, the Sacraments, or the Mass, it seems that no one has any reliable numbers to quote one way or another. The number might be greater than Msgr. Chapman supposes; it is, at any rate, definitely increasing.

How Much English?

As to how much of the Mass would be desired in the vernacular, it also seems quite generally agreed at present that it would include only those sections which are recited *clara voce*. The reason for speaking them loudly would be that they might be heard; the vernacular movement would add, then, the desire that they be understood by the people also. There need be no terrible fear of "altering important rubrics," however. The secret prayers might very logically be recited *clara voce*. Liturgical reform is part and parcel of the general plan of bringing about a more active participation in the liturgy. Witness the Restored Easter Vigil.

The Dialog Mass has always been looked upon as a means of drawing the people closer to the liturgy. The rather weak enthusiasm for it in some circles, however, might be due to the big defect it bears within itself. It is only a partial solution. Even the liturgical leaders are not overly fond of it, as a rule, except as a transitional instrument. It is, as we know it now, either somewhat artificial, or too difficult. If it is carried on in English, it seems artificial, because it tends to disrupt the notion of the united, social act, and transfers the center of attention from the priest at the altar to the leader in the pulpit. The priest at the altar almost goes on by himself, as it were. And if it is conducted in Latin, it labors under the very dificulty of language we are discussing. If the people knew and understood Latin; if they loved the language and thought in the language, it would not be difficult to institute active participation. The desires of St. Pius X and Pius XI for such participation could then be brought about with ease. But it is neither easy to teach the people to think in Latin, nor to make them enthusiastic about singing and reciting "sounds" which have no meaning for them.

In the matter of reform, Msgr. Chapman states that "a permis-

sive usage would be worse than useless; it must be all or nothing." These words are most true. Certainly no one wants to see the ritual of the Church left to the whim of each pastor. The "ad libitum" elements of the present reforms are intended to aid in the gradual introduction of reforms or as a means of trying out the new ceremonies. But surely no one wants to see the Holy Saturday services offered forever at different hours of the day or night, varying from block to block or city to city, with triple-branched candles in one church and not in the next, with twelve prophecies in one place and four in another. It is not a difference in ritual that is desired when men speak of a difference in language.

That is why, in all of these matters, there should really be no priest who is not interested. The day has passed when there is any justification at all for looking upon liturgical reforms as being the handiwork of crack-pots. The reforms have come from Rome itself. *Sentire cum ecclesia* would involve giving them serious consideration. And the discussions concerning other reforms, and language, are carried on under the approval of the Holy See, as the conferences at Lugano, Switzerland emphasized. The world leaders of the movement today are scholars of the first rank, and practical men with pastoral experience and pastoral outlook. Whatever may be true of the "lunatic fringe" in the early days of the liturgical movement, it is true no longer. Those who wish to be radical for the sake of novelty are not much in evidence in liturgical circles these days. They have been overshadowed by men of a far more serious nature.

Because of this, Msgr. Chapman's final words are doubly important and bear repeating. "By all means discuss, debate, think and pray about it. But in all the mass of details, pro and con, never forget the *principia!*" And as Father Ellard has written (*Mass of the Future,* p. 146): "In any present-day consideration of the problems of corporate worship no topic is more relevant than this one of language, and perhaps none is harder to keep calmly focused on all the factors *now* involved." It is not a sign of loyalty to the Church to dismiss such questions as something petraining only to the "advanced thinkers" and the "fanatics." Rome itself has led the way. Everyone is concerned and should give the problems serious consideration and devout prayer. But in her requests, Rome has emphasized that enthusiasts or emotionalists or radicals are neither wanted nor needed. It is men with a firm grasp of history, a keen sense of doctrine, and a practical understanding of the problems of the pastorate who constitute the current demand."

A Quarter for the Tramp

John V. Sheridan — *Money down the drain?*

LAST night things were quiet enough around the rectory. There were, of course, the usual convert classes, three or four house calls, and the 'phone rang only seven times.

But, believe it or not, there was only one visit from a bum. A pale, gaunt fellow of about 27, with what Mencken would call a "bilious" look in his mushy eyes.

His nose was noticeably battered looking, and he complained bitterly of the tedious methods employed by the Veteran's Administration in processing his application for disability allowance.

"What branch of the Service were you in?" I asked.

"The Marine Corps, sir," he said with a most unMarine-like hesitancy.

"When were you injured?" I continued, when he had described with much effort the circumstances in which the Japs flattened his nose.

"In 1939," he replied.

"Where?" I pried.

"On Wake Island," he said.

Such a fantastic fabrication, I thought, as I handed him a quarter and told him as kindly as I could that he was a liar and a cheat.

I could really say a great deal about bums. Perhaps bums could say a great deal about me, too, but I must admit that I am inclined, sometimes, to become sort of hardened about the whole matter.

As a rule, Catholic priests are good practical psychologists. They see life in the raw and often penetrate the iron curtain that hangs between the souls of most men and their fellows, but for many reasons we are strangely powerless before the appeal of a bum. I'm not speaking now of genuine cases of pauperism which we meet in almost every community, but of plain unadulterated bums whose wallets were allegedly stolen, who are just on the way from a hospital, or who haven't had anything to eat all day, and must face the night without a bed or an artificial shelter.

The spirit that informs real charity places a cloak of secrecy around its good works, but I hasten to repeat that I am not now discussing cases of real charity, but bums, bums who prey on every Catholic priest from the day of his first appointment to that day when he must keep his last—with the Great High Priest.

Father Sheridan is a priest of Los Angeles.

On occasions beyond counting, I have discussed the whole subject of bums with other priests, but I am still not satisfied as to what our procedure should be when a bum calls at the rectory.

I have had to leave dinner, prayers, conferences, classes, controversies, discussions, meetings, to answer the summons of a bum who wanted carfare to San Pedro, a meal and a bed for himself and his wife, or just three dollars to get him out of a jam which he indulgently conceded he brought on himself.

The Appeal Is Irresistible

In 99 cases out of a hundred, I knew I was dealing with a bum whose story was unworthy of credence, but I still couldn't resist the temptation to give him a quarter and let him go.

Frankly, I have been fooled on a few occasions by what I believed to be honest solicitors, and I passed the quarter mark in the hope of having a load returned, or of doing real charity, but that has happened only seven or eight times.

The last case of this nature that comes to mind took place in Los Angeles. A woman with two under-nourished children came to the door on South Main Street and presented an excellent appeal complete with identification, address, and telephone number which incidentally I called—to find no one in, as she had predicted. I gave her the last ten dollars I had, thinking I was doing real charity. I found afterwards that she made a practice of borrowing children as a pretext to get money and spend it on intoxicants for herself and her immoral consort.

Sometime ago, a confrere of mine had a telephone call on a Sunday after the 12 o'clock Mass. The voice was that of a man who represented himself as a veteran parish worker. His little boy, he said, had picked up outside the church, a lady's tan purse containing thirty dollars. The family and himself were on the way to the beach, but they would take the purse to the rectory on the way back.

My friend thanked the caller, and in less than three minutes went to the door to find a weeping woman who had lost a tan purse which squared with the description given over the 'phone.

The mourner hadn't a cent and must have five dollars right away to transact a pressing business. The good priest gave her three dollars. It was fortunately all he had on hand. Both the veteran parishioner and the woman were phonies.

I was sitting in a screened porch one evening five or six years ago, when I overheard one bum say to another, "Don't go in yet, I just took him for four bits." I waited anxiously

and wrathfully for bum number two, and was about to shake him up physically, when the pastor warned me: "Always give something — don't sour them against the Church. You may turn the wrong man away."

Calling Their Bluff

Though I gave the last mentioned bum nothing then, I have never turned one away since, with the exception of a few who refused to take a dime or who acted impertinently or roughly. This latter way of acting, on the part of bums, is not uncommon. A clerical acquaintance rather than expose his donation to the "clip-joint" answered a bum's appeal for a handout by taking him to a small hamburger stand in a downtown area. The bum paused when he saw the place he was going and said to the priest quite angrily, "Do you think I would eat in that rat-trap?" The priest, possessing a Celtic temperament, could take no more. So, forcing the bum in his car, he drove to a larger and more pretentious "rat-trap," the police station.

I haven't even bothered checking on a William Burke (an alleged engineer), who borrowed from me a dollar yesterday to get gasoline for his stalled car, and who was supposed to return the money last night, nor have I investigated a Miss Hamilton, who works in a local high-class department store, and who when out of work got me only last week for three dollars.

Most bums in my experience are quite industrious. If they have not a matter of great personal moment to cover the embarrassment of the introduction, they literally beg the Padre for a chance to work. Jim, a bum who only a short year ago bade his eternal farewell to 5th Street, was one of these. A priest friend gave him work during which he conveniently stubbed his big toe, thus cashing in on the zeal of another "man of the cloth."

I probably gave at least 10 hand-outs today, none, however, over 15 cents—which is carfare to the Catholic Welfare Bureau. Sometimes I get really mad when I'm called from a class or a conference or a meeting on what is supposed to be a "delicate matter" and find before me a plain, unadulterated, sunken - eyed, ruddy - nosed, drawn-visaged bum.

I demand his reasons for coming to a rectory. I ask with rapid succession: What do you think this place is? A bank? A welfare bureau? A Main Street Mission?

He assures me he is not a Catholic, for priests have the name of being indifferent to creed when it comes to a hand-

out. Besides, they don't like professional Catholics.

He knows priests get very small salaries, but they are "men of God" and never let a poor man pass through their rectories without some help.

I know his line so well now that I don't have to listen. I hand him 15 cents, or sometimes a quarter. It is probably never used exclusively for its avowed purpose, but priests generally figure if a handout is given for love of God's poor, it makes little difference from their standpoint what its final use will be. Sometimes, of course, the motive may not be completely unqualified. The idea of giving to get a beggar off one's hands was not unknown even in the days of Our Lord, for He referred to the success that follows on perseverance in this field too. A man after long disturbance by a beggar at his door will get up and give him what he wants, just to get rid of him.

However, though I sometimes feel rather dubious about the commendability of my attitude towards bums, and about the advisability of doing what all Catholic priests do—give them a handout every time they come, every time one rings the rectory doorbell, I become suddenly reminiscent of the advice given by the old pastor, "Never turn them away. Don't sour them against the Church—you may turn away the one in real need." And I recall too, with some degree of solace, "As often as you did it to one of these, the least of my little ones, you did it to Me."

Points of View

Justice William O. Douglas said in his minority opinion on the Supreme Court's recent ruling on movie censorship laws: "In this nation every writer, actor, producer, no matter what medium of expression he may use, should be freed from the censor."

In a chapter on "Art and Morality," Maritain says: "It is absolutely necessary for the artist, **qua** man, to work for something other than his work, something better beloved. God is infinitely more lovable than Art." "Art has no right against God. There is no good opposed to God or the ultimate Good of human life. Art in its own demesne is sovereign . . . but by the subject and in the subject it is subordinate to the end of man and to the human virtues. If an art produces objects which men cannot use without committing sin, the artist producing such works himself commits sin, since he directly offers his neighbor the occasion to commit sin."

Code and Cult

Joseph F. Marbach, J.C.D.

Questions may be submitted to the editors

I HAVE another question about Confirmation. Should we include in our Confirmation class converts from Orthodoxy?—or should we accept as valid the Confirmation which they received at baptism?

It appears better to omit a conditional conferring of this Sacrament, unless the convert has stated that he desires to enter a seminary.

The *Collectanea* of 1907 of the Congregation of the Propagation of the Faith has some decrees relative to this question. The first is the following question and the answer of the Holy Office in 1853: "1) If a schismatic returns to the unity of the Church and, there being no people with whom he can practice the Greek rite, he embraces the Latin rite (intending to remain a layman and not to become a priest), may the bishop of the Latin rite confirm him conditionally? 2) If children of Catholic parents are baptized by schismatics, may the Latin bishop confirm them again conditionally?" The reply reads: "It is not expedient that those confirmed by schismatic priests should be again confirmed."—vol. I, n. 1095; translation taken from Fr. Coleman's dissertation, *The Minister of Confirmation,* Washington (1941), 55.

Fr. Duskie cites the *Collectanea,* n. 1630, relative to the question about the need of confirming converts from Orthodoxy; the answer was that it was not expedient to repeat the Sacrament unless the person in question is to be promoted to Orders,—*The Canonical Status of the Orientals in the United States* (Washington, 1928), 97. This decision of the Holy Office on January 14, 1885, to the Latin Patriarch of Jerusalem was in reply to a question in the following case. Catholic parents might have the child baptized as a Latin Catholic, but they sometimes l a p s e into schism and have a schismatic priest rebaptize the child and confirm the child at the same time; the problem was whether the child, on the return of the family to the Catholic Church, should be confirmed again and the answer was "non expedire ut confirmati de quibus in casu, iterum ab Episcopo inungantur nisi ad Tonsuram et Ordines promovendi sint . . ."

The Holy See has apparently never declared invalid the Confirmation conferred by Orthodox priests and thus we may conclude there is no need of conferring the Sacrament even conditionally. Cf. Hervé, *Manuale Theologiae Dogmaticae,* III, n. 633.

A third reply in the *Collec-*

tanea, n. 1660, gives the answer of the Congregation of the Propagation of the Faith on July 5, 1886, to the question about confirming Latin Rite children who had by mistake been baptized and confirmed by Eastern Catholic priests. The answer (after repeating the prohibition of the Church against Eastern priests confirming Latin chil-children) stated that the Confirmation was not to be repeated. This prohibition is repeated in Canon 7825 which declares: "Nefas est presbyteris ritus orientalis, qui facultate vel privilegio guadent confirmationem una cum baptismo infantibus sui ritus conferendi, eandem ministrare infantibus l a t i n i ritus." (This Canon is unusual in the Latin Code as decreeing something directly affecting Oriental priests.)

The word "nefas" which begins Canon 7825 quoted above connotes a strong prohibition but it does not mean that such an action by an Eastern Catholic priest would be invalid. Thus it might happen that a child is born of a Latin Rite father and an Eastern Catholic mother; the child follows the rite of his father and should be baptized in the father's rite (Canon 7562) but the mother takes the infant for baptism and confirmation in her Eastern Catholic Church (her action, however, does not make the child belong to her Eastern Rite). It appears that a doubt of law at least exists in relation to the interpretation of the prohibition above in Canon 7825 and in virtue of the doubt, the child should not be confirmed again even conditionally. Cf. also *The Jurist*, II (1942) 375.

* * *

Believe it or not, but our pastor sees no need of a saint's name at baptism. He thinks it is ridiculous for priests to impose on the right of parents to name their own child. Thus he baptizes children with the most outlandish combinations. I know he is wrong, but could you please cite the appropriate canon so that I can show it to him?

Canon 761 states: "Curent parochi ut ei qui baptizatur, christianum imponatur nomen; quod si id consequi non poterunt, nomini a parentibus imposito addant nomen alicuius Sancti et in libro baptizatorum utrumque nomen perscribant."

Thus, the parents are to be persuaded to give the child the name of a saint, but if they refuse, the priest should add a saint's name anyway, and put both names in the parish records.

We might add that it is good to have in the rectory and baptistry the inexpensive pamphlet "Is it a Saint's Name?" compiled by Fr. Dunne and published by Integrity Supply, P. O. Box 6508, Chicago 80, Ill., since the name selected by the parent might sound unusual or pagan, but it may in fact be a variation of a saint's name, and thus acceptable. Over three thou-

sand names are listed in this pamphlet, plus a list of patron saints, and instructions for the godparents. To cite just a few examples, this pamphlet reveals that names like Vance, Roger, Hodge, Mitchell, Morris, Guy are acceptable for boys, while girls may properly be named Polly, Penelope, Pearl, Jenifer, Imogene, Pamela, etc. In fact, as the introduction to the pamphlet states, "Making more Christian names available will increase our knowledge of the great number of saints and holy persons who have given glory to God by their exemplary lives."

* * *

Is the permission of the Bishop of the diocese required before we are allowed to read the Knox version of the Epistles and Gospels in church?

No. The translation was made from the Latin Vulgate and it has the Imprimatur of Msgr. Knox's bishop. Therefore, you need no special permission to use it on Sunday for the people.

* * *

I am the Catholic chaplain of this hospital for the mentally sick. I have been asked whether the operation termed "prefrontal lobotomy" is allowed as a possible cure for mental illness. Would you judge that this is a licit operation, or is it illicit?

When the usual other remedies have failed, in certain selected cases this operation may licitly be performed.

These and similar problems are analyzed in detail in the writings of Father Gerald Kelly, S.J., on "Medico-Moral Problems." His various inexpensive booklets under this title have been advertised in THE PRIEST and are highly recommended. You might write for these booklets to The Catholic Hospital Association, 1438 So. Grand Blvd., St. Louis 4, Mo. This operation of lobotomy is also discussed in "Ethical and Religious Doctrines for Catholic Hospitals" issued by this same Association.

* * *

What was the recent change in the law about Catholics who attempt marriage before a non-Catholic minister?

On December 25, 1953, Pope Pius XII made an important interpretation in the universal law on this question as seen in Canon 2319§1, 1.

Canon 2319§1, 1, formerly stated: "Subsunt excommunicationi latae sententiae Ordinario reservatae catholici: Qui matrimonium ineunt coram ministro acatholico contra praescriptum can. 1063§1."

Canon 1063§1 refers to mixed marriages and thus formerly the common opinion of canonists held that the universal law affected only a Catholic who married a non-Catholic before a minister. For example, Coronata, as late as 1947 wrote: "Delictum hic punitum non committunt duo catholici qui

ministrum acatholicum adeunt ad matrimonium contrahendum, sed solum quando agitur de contrahendo matrimonium mixtum cui obstat impedimentum mixtae religionis."—*Institutiones Iuris Canonici*, IV, 325.

However on December 25, 1953, Pope Pius XII, apparently disturbed over reports of cases where two Catholics marry before a minister, without incurring an excommunication according to the common interpretation of the universal law, issued a Motu Proprio "Ecclesiae bonum postulat" whereby he formally ordered that the phrase "contra praescriptum can. 1063§1" be deleted from Canon 2319§1,1. The Pope stated he was doing this "itaque ne christifideles, metu poenae liberati, eiusmodi crimen admittere audeant"—*Acta Apostolicae Sedis*, XLVI (1954),88.

In this country, the excommunication for two such Catholics who attempt marriage before a minister had existed anyway because of the Third Council of Baltimore, and so the dispute of the canonists concerning Canon 2319 did not have a practical effect for us in the United States.

The Pope stated that he objected to the view of those authors who weakened the force of Canon 2319§1, 1 by stressing too much the mention of Canon 1063§1 and by teaching that not every marriage attempted by Catholics before a minister is punished by an excommunication reserved to the Ordinary. The Pope stated: "Sed quidam sacrorum canonum interpretes id non satis attendentes vim can. 2319§1, 1 extenuarunt. . ." Thus we may say the Pope did not change the law; he merely removed a phrase which caused interpretations he considered false.

It is true that the majority of authors, following the ordinary canonical principle that penal laws are to be interpreted strictly, and not widely, had held that this Canon did not refer to two Catholics who marry before a minister because of the added clause "contra praescriptum canonis 1063§1." However, some few authors did hold the view that two Catholics were affected by Canon 2319§1, 1, and now their view is affirmed by the Pope himself. Ayrinhac-Lydon had wisely stated: "It is disputed whether a Catholic couple are affected by this censure. But in any case the Third Plenary Council (of Baltimore) inflicts on them *ipso facto* excommunication reserved to the Ordinary" — *Penal Legislation* (1936), 169; cf. also Woywod, *A Practical Commentary*, II, pp. 471-472.

The dispute is now over. Two Catholics who attempt marriage anywhere before a minister are subject directly to Canon 2319§ 1, 1, and incur an excommunication reserved to the local Ordinary.

Sermon Suggestions

The Fourteenth Sunday After Pentecost

September 12, 1954

The Seventh Commandment (Continued)

TO make restitution means to repair the harm or injury one has caused. This duty necessitates the restoring of the injured party to the same condition he enjoyed before the injury was inflicted. Commutative justice in regard to our neighbor may be violated in two ways: by unjust possession of his property and by destroying or damaging his property.

What is my obligation to restitution when I find myself in possession of goods belonging to another but which I acquired in good faith?

The first case to be considered is when the goods are still in my possession. When I realize that this is the case I must restore them to their rightful owner. Otherwise I am violating justice by keeping something that belongs to another.

The second case is that in which the goods have been consumed. I am not obliged to make good the loss to the true owner. In consuming the goods I committed no sin since I thought they were mine. The goods themselves cannot be restored to their rightful owner because they no longer exist.

The third case is that in which the goods have been sold or given away. I am not held to restitution.

The possessor in bad faith has the same obligation to restitution as a thief. If he has the goods on hand, he must give them back immediately. If he has given away or lost or destroyed the goods, he must make it up to the owner. In case of doubt, one should investigate, failing which one becomes a possessor in bad faith. If the doubt does not yield to investigation, the article in question may be kept.

Though it is well to be instructed on the Seventh Commandment and matters of restitution, all such cases should be submitted to one's confessor for guidance.

The Fifteenth Sunday After Pentecost

September 19, 1954

The Seventh Commandment (Continued)

I MAY be excused from the obligation of repairing injury that has been inflicted through theft or unjust damage: if the debt is condoned by the creditor; if I am unable to pay; if I have gone into

bankruptcy. Where the debt is condoned by the creditor, my freedom from obligation is obvious. Concerning my inability to pay, it may excuse me for a time or forever from the obligation to restitution. The exact length of time during which I am excused will depend on how long this inability endures. One is morally unable to restore when he cannot make restitution without suffering a serious loss in one of the following ways: (1) in goods justly acquired (I cannot repair the damage just now without selling some justly acquired article at a great loss), or (2) in goods of a higher order (I will be suspected of theft and lose my good name), or (3) without being reduced to grave necessity (I owe a grave sum but if I pay it now, I will have nothing on which to support myself and family).

Another aspect of restitution is the obligation to repair unjust damage. This is the case when I cause harm to another without material benefit to myself. For example, I intentionally destroy some property of another out of spite. The mere intention to inflict injury, though it is sinful, does not by itself, create the obligation to make restitution. If I have inflicted unjust damage on another, I must repair the injury only if the following conditions are fulfilled: (1) The intended damage actually occurred. I may have attempted the damage but failed to bring it off; (2) My act must have caused the damage. For example, if a patient's illness is greatly prolonged because the wrong medicine was prescribed, it is not the druggist who caused the harm (he only filled the prescription), but rather the physician who prescribed that remedy; (3) his act must be done sinfully (not in good faith). Hence injury inflicted by one who is temporarily insane, by a person who is walking in his sleep, etc., involves no obligation to restitution.

The Sixteenth Sunday After Pentecost

September 26, 1954

The Seventh Commandment (Continued)

JUSTICE and the seventh commandment may also be involved in the matter of articles lost and found. One who finds money, jewelry, etc., may keep it until the owner is located. Such articles do not become the property of the finder merely because he has found them, but he enjoys the right to retain them against the claims of everyone except the true owner. While the goods are in his possession, he must use ordinary care to guard them. Moreover he must use reasonable diligence to discover the owner. The extent of the investigation to be made will vary according to the value of the article found. In the case of articles of moderate value (a medium priced watch), reading and advertising in the Lost and Found column of the daily newspaper for a few days would

be sufficient. If, however, the article is of great value (a costly gem), the civil law should be consulted as to what is required in the way of trying to discover the owner. The civil law is not the same in all the States of the Union. If after due investigation, the owner cannot be identified, the finder may then regard the property as his own and may use it accordingly. Were the real owner to appear a year or so later, the finder would be obliged to surrender the article to him, but if he has wholly or partially consumed it or given it to the poor, he need not make good this loss to the owner.

Merchants are liable to fall into small violations of justice in selling their merchandise. A merchant must reveal all substantial defects in an article to be sold. Substantial defects are those that make the article other than it appears or render it useless for the known purpose of the buyer. For example, if one sells synthetic wine for use at Mass, the purchase is substantially defective, for though the liquid tastes, smells and looks like genuine grape wine, it is not valid matter for the Holy Sacrifice of the Mass.

The seller need not call attention to obvious defects of minor importance. If he is expressly questioned about them, he is bound to mention them. Even though the customer in making the purchase overlooks the article's obvious defects, no injustice is done, provided the price is reduced accordingly.

The Seventeenth Sunday After Pentecost

October 3, 1954

The Seventh Commandment (Continued)

GAMBLING is a contract in which the participants in a game of chance (e.g., bingo, poker, dice) agree to pay the winner a certain prize, sum of money, etc. Playing billiards, golf, tennis, etc., for money is not strictly gambling, since the outcome depends on skill and not, or at least only partially, on chance.

Three conditions must be verified if gambling is to be considered licit. The money with which I gamble must be mine and fully at my disposal. A lawyer may not gamble with his client's money, and a father may not licitly stake money in a card game that is necessary either for his family's support or for paying his just debt. Secondly, there must be no fraud involved; as, for example, stacking the cards, loading the dice, etc. Thirdly, there must be equality of risk; that is, there must be for all participants an approximately equal hope of winning and equal danger of losing.

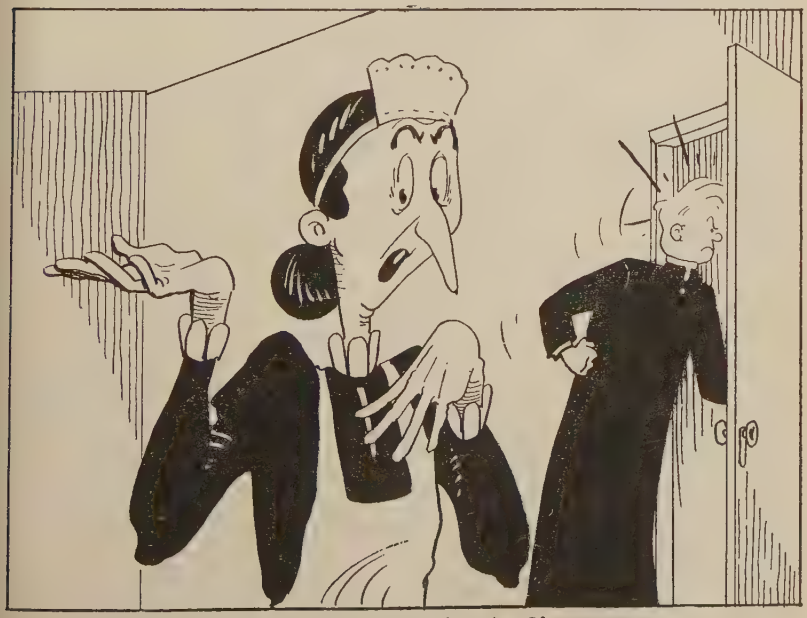
Professional gambling houses are establishments that make a business of gambling. Since the operators of these establishments get their livelihood from the profits of the games played there, they are very careful to see to it that the house wins regularly. In or-

der to prevent unlooked-for losses, these professional gamblers employ a wide variety of dishonest tricks. The honest man should be warned against their use of marked cards, their controlled roulette wheels, and their loaded or magnetic dice. These and dozens of other devices enable the professional gambler to be certain of winning at will. Hence one who engages such players in games of chance, should take it for granted that there will be no fair play. To take part with strangers in card games for money is to expose oneself to the strong probability of being victimized by fraudulent practices.

If the civil law prohibits gambling and invalidates such contracts, the loser may in conscience refuse to pay the winner the stake he lost in the game. In this case the winner cannot collect. On the other hand a winner in that same state, once he has possession of the stakes, need not restore the winnings unless ordered by the court to do so.

Playing the stock market is not in itself wrong. We need merely apply to this practice the rules given for licit gambling. Like gambling, however, it may easily lead one to squander large sums that are necessary for one's family expenses in the hope of getting rich with little effort and without long delay.

JULIE . . . . Or Housekeepers are Hard to Get



'Me? Acting Pastor?'

PUBLICATIONS DISAPPROVED

by the

National Organization of Decent Literature

SEPTEMBER, 1954

Publications Found Objectionable For Youth By The Decency Committee

COMIC BOOKS

Authentic Police Cases
Badmen of the West
Beyond
Black Cat
Black Magic
Chamber of Chills
Confessions of Romance
Crime and Punishment
Crime Does Not Pay
Crime and Justice
Crime Must Pay the Penalty
Crime Mysteries
Crime Suspense Stories
Dark Mysteries
Diary Loves
Fate
Fight Against Crime
Frankenstein
Girl Comics
Guilty
High School Romances
Journey into Fear
Journey Into Unknown Worlds
Love
Love Experiences
Love Problems
Love Romances
Mysterious Adventures
Nightmare
Out of the Night
Out of the Shadows
Police Action
Real Clue
Radiant Love
Romantic Adventures
Romantic Confessions
Romantic Love
Sam Hill, Private Eye
Sensational Police Cases
Sorority Secrets
Shock
Strange Mysteries
Strange Tales
Strange Worlds
Suspense
Sweethearts
Tales from the Crypt
Teen-age Romances
The Hand of Fate
The Haunt of Fear
The Monster of Frankenstein
The Spirit
True Love Confessions
Uncanny Tales
Voo Doo
War
Warfront
Weird
Weird Adventures
Weird Chills
Weird Fantasy
Weird Mysteries
Weird Science
Weird Worlds
Witches Tales
Young Brides
Young Romance

POCKET-SIZE BOOKS

ACE PUBLICATIONS

Bad 'Un
Open All Night
The Marina Street Girls

AVON PUBLICATIONS

Amboy Dukes
Cry Tough
Dark Passions
Devil's Daughter
Enter Without Desire
Forbidden
Gang Girl
Go For The Body
I'll Call Every Monday
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Laughter Came Screaming
Make My Bed In Hell
Millie's Daughter
Never Leave Me
Rue Rigalle
Rusty Desmond
The Big Brokers
The Hoodlums
Thunder Below

BALLANTINE BOOKS

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Summer Street
The Golden Spike
Tides of Time

BANTAM PUBLICATIONS

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Clara
Flee the Angry Strangers
God Has A Long Face
Here Comes Joe Mungin
Lament for Four Virgins
Picaroon
Someday Boy
The Day of the Locust
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The Hate Merchant
The Man from Brazil
The Paradise Below the Stairs
Troubling of a Star
Wait for Tomorrow

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CARDINAL PUBLICATIONS

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The Devil Rides Outside
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The Bold Saboteurs
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FIRST EDITION

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Girl on the Beach

GOLD MEDAL PUBLICATIONS

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The Fall of Suzanne Swift
To Have To Hate
Women's Barracks

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White Slave Racket

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To Have and Have Not
Unconquered
Victory In the Dust

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Trespass

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Glitter
I'll Get Mine
Julia
Liana
Naked and Alone
One by One
Prince Bart
Satan Was A Man
Shakedown
Strange Lovers
Strangers in Our Midst
The Beach House
The Big Bubble
The Big Rape
The Captain's Lady
The Closest Kin There Is
The Diary
The Girl Cage
The G-String Murders
The Loving and the Daring
Torment
You Can't Catch Me

PYRAMID PUBLICATIONS

After Dark
Chicago Women
Chinese Lover
Female Convict
Hospital Doctor
Let's Go Naked
Love Camp
Loves of Goya
Mimi
The Come-On
The Junk Pusher
The Redhead from Chicago
The Shame of Mary Quinn
Women on the Wall

RED SEAL PUBLICATIONS

This Too, Is Love

SIGNET PUBLICATIONS

A Breed Apart
A Cow Is Too Much Trouble In Los Angeles
An American Dream Girl
A World I Never Made
Center of the Stage
Days of My Love
Death Before Bedtime
Down All Your Streets
Father and Son
From Here to Eternity
God's Little Acre
Home is up River
House in the Upland
I, The Jury
Journeyman
Judgment Day
Love Without Fear
Morning, Winter and Night
Naked to Mine Enemies
Natural Child
One Lonely Night
Portrait of the Damned
Rage of the Soul
Sanctuary
Scollay Square
Strange Fruit
The Age of Longing
The Best Thing That Ever Happened
The Big Kill
The Birds and the Bees
The Darkening Door
The Descent
The Disguises of Love
The Hoods
The Long Wait
The Lost Year
The Mountain and the Valley
The Naked Streets
The Red Carnation
The Revolt of Mamie Stover
The Skin
The Waiters
The Woman of Rome
To End the Night
Tobacco Road
Tragic Ground
Trouble in July
Uncle Tom's Children
Vengeance Is Mine

DIGEST-TYPE NOVELS

Adam and Two Eves
Another Man's Wife
Army Mistress
Back-Country Wench
Back-Road Motel
Backstairs
Backward Hussy
Backwoods Girl
Backwoods Shanty
Bayou Girl
Big City Nurse
Cafe Society Sinner
Celler Club
City of Sin
Coed Sinners
Country Club Girl
Farm Hussey
French Nurse
Gang Girl
Gang Mistress
Girl-Crazy Professor
Girl Hungry
Harlem Doctor
High Priced Party Girl
Hilly Billy In High Heels
House of Sinners
Hungry For Love
Indiscretions of a French Model
Intimate Affair of a Sinful Model
Indiscretions of a TV Sinner
Joy Girl
Lost Woman
Love Hungry Boss
Love-Hungry Doctor
Love Hungry Millionaire
Love Starved Woman
Male Ward
Man-Crazy Hussey
Man-Hungry Widow
Motel Mistress
New York Model
Night-Club Sinner
Odd Girl
Office Sinner
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List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list are sold at following prices per month: Single copy 10c; 5 copies 25c; 10 copies 50c; 25 copies 65c; 50 copies 90c; 100 copies $1.25. All prices given are postpaid.

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Book Reviews

Nature and Grace

by Matthias Joseph Scheeben

translated by Cyril Vollert, S.J., S.T.D.

B. Herder Book Co., St. Louis, 1954, xxiv—361, $4.95

MATTHIAS Joseph Scheeben (1835-1888) enjoys considerable renown through his masterpiece *The Mysteries of Christianity*. Father Vollert, who some years ago translated that work into English, now provides a translation of an earlier work by the German theologian, *Nature and Grace*. This, in fact, was the first of Scheeben's major writings.

Briefly, the book aims at being a "systematic, scientific treatment of nature and grace" (author's preface). In four sections, it deals with 1) preliminary notions, 2) nature and natural life, 3) grace and the supernatural order, and 4) the union of nature and grace.

Despite the unusual force and color of its style, the work operates at too refined a level to command wide popularity. Scholars, however, and students doing spe-

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cial research will be thankful to Father Vollert for making available this detailed study by an eminent theologian.—J. J. Gallagher, Baltimore.

In Pursuit of Perfection

by Charles H. Doyle

The Nugent Press, Tarrytown, N. Y., 1954, pp. 214, $3.00

CANADIAN-BORN Father Doyle is widely known as the author of *Cana is Forever, Sins of Parents,* and *What to Say to the Penitent.* This present volume consists of 12 conferences written for Religious (Women).

Topics covered include the state of perfection, temptation, community life, disobedience, sharp tongues, and violations against the vow of poverty. Two talks devoted to charity and one on "Old Disciples" reveal with marked clarity the author's deep practical insight into the spiritual psychology of Religious.

Most remarkable, however, is the chapter on good example, entitled *"You and Your Shadow."* Father Doyle pulls no punches in analyzing the many ways in which nuns can (and do) scandalize. Insufficient wages paid to convent help, patronizing favors accorded to wealthy patients in hospitals, sisters who treat school children like novices, all contribute to the disrepute Religious at times fall into among Catholics and non-Catholics alike. To similar abuses may also be at-

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Book Reviews

tributed a lack of vocations where they might most be expected.

These conferences are chock-full of fresh stories and quotations, many of which will be valuable for sermons addressed to any kind of audience. In general, the talks are written with fluency, wit, and an immediacy bred of simplicity.

There is a special feature about this book. Until March 1955 it will be available only to priests and only from the publishers. This arrangement is designed to make the book serviceable to priests before the Religious themselves have a chance to use it for Refectory and Spiritual Reading.

—J. J. Gallagher, Baltimore.

Currente Calamo

Continued from page 756

Fisher or St. Thomas More. They are veiled behind that conspiracy of silence concerning Catholicism that is a part of official England. Instead, the Beefeaters spew forth the most outrageous farrago of historical inaccuracy, misinformation and downright falsehood that could possibly be imagined: v.g., "On this spot, Margaret, Countess of Salisbury, was executed because her son was in France raising an army against the King." Her son was Reginald Pole, Cardinal and later Papal Legate to Mary Tudor. He was a veritable saint.

To find the place where More and Fisher were dispatched, one must go outside the Tower and cross the street to a hill well in front of the grounds. There one will find a small brass plate commemorating the spot "where 75 (? — we forget the exact number) nobles were put to death at

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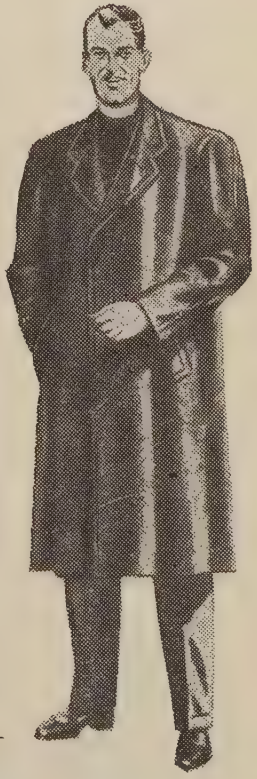

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various times by the Government." The Government, of course, does not specify that the 75 included two Roman Catholic saints martyred because they were (to quote More's dying words) "The King's good servant, but God's first."

Correspondence

Chiniquy: Addendum

THE Chiniquy article in the August PRIEST by Bishop Henri Belleau, Vicar Apostolic of James Bay, was most informative to us mid-western priests. Chiniquy, though dead now for over fifty years, is still remembered by old timers in these parts. Chiniquy and Jesse James — two bad hombres as notorious as any the mid-west ever produced.

As an addendum to the article of Bishop Belleau may I mention that when I was a seminarian at the "Grand" in Montreal 1904-08 it was commonly accepted as a fact by the Canadian students that shortly before the demise of the aging and ailing Chiniquy Archbishop Paul Bruchesi of Montreal, through an intermediary, offered to visit Chiniquy with reconciliation as the object. Chiniquy expressed a definite wish to see the archbishop. The daughters and friends, however, vetoed the call. Hence Chiniquy died without benefit of confessor, "apparently in final impenitence" as Bishop Belleau states correctly.

Another sidelight on Chiniquy: About 1875-1880, Chiniquy, in the course of his travels, stopped at Rice Lake, Wis., now a city of some 6,000, but then a small lumbering community. Chiniquy spoke in a ramshackle hall, contiguous to which there was a dilapidated lean-to in which a crusading Catholic woman tied a half-grown calf possessed of powerful lungs. The day was hot and humid, the hall's door and windows wide open. The calf's tail was pulled spasmodically — stentorian bellowing ensued. Not only that but our zealous Judith purposely put a strange cat in a nearby tree and had her shepherd dog institute a concatenated series of ululation and noisy barking at said feline.

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Correspondence

The cacophany which ensued — blasphemies of Chiniquy plus excoriation of the Pope, made wellnigh inaudible by the excited barking of Pluto and the mornful protests of the young bovine—brought Chiniquy's lecture to a brief and rapid termination.

This anecdote was told me in 1894 by one Sister Frances, nee Louise Coutre, of the Notre Dame Order, Milwaukee. She had been on the grounds as a little girl at the time of the episode. Chiniquy had found the environs of Rice Lake too bucolic for his tastes, and he never returned for a repeat performance.

W. A. Beaudette

Rhinelander
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Supplementary Note from Msgr. Newton

MY treatment of Chapter 12 of the Apocalypse in the July issue of THE PRIEST might be supplemented with the views of Rev. Bernard J. Le Froise, S.V.D. After exhaustive study he concludes that the Woman is Mary, not as a private person, but as the perfect embodiment of the Church. He informs me that in the past few decades more authors are coming to the opinion that the Woman is Mary, however varied the sense in which this is worked out.

At least his evidence merits attention. It may be found in his book: *The Woman Clothed with the Sun, Individual or Collective?* Herder, 1954.

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To Obtain Sperm Licitly

IN the "Code and Cult" section of the current issue of THE PRIEST, in reply to the question concerning the moral aspects of obtaining sperm for use in determining the fertility of the male, it was stated that no method was known by which this could be accomplished within the boundaries of the moral law. However, on the day previous, I read a number of interesting and revealing articles on this same subject, and it would seem that there are a number of known and morally approved means by which this can be accomplished. Since the problem of fertility confronts approximately three million childless couples in this country, and since too the methods of dealing with it are comparatively new, perhaps it would be of interest to the readers of THE PRIEST to know that some methods are available. The source of the following information has been taken from *The Linacre Quarterly,* the official journal of the Federation of Catholic Physicians Guilds, published in St. Louis, Missouri, and edited by the Reverend John J. Flanagan, S. J.

One of the articles, by Joseph B. Doyle, M. D., Director of the Infertility Clinic of St. Elizabeth's Hospital, Boston, Massachusetts, states the following:

"Understandably, many Catholic husbands resent requests for semen samples, when the request in non-Catholic clinics involves the use of masturbation or coitus interruptus—methods which are con-

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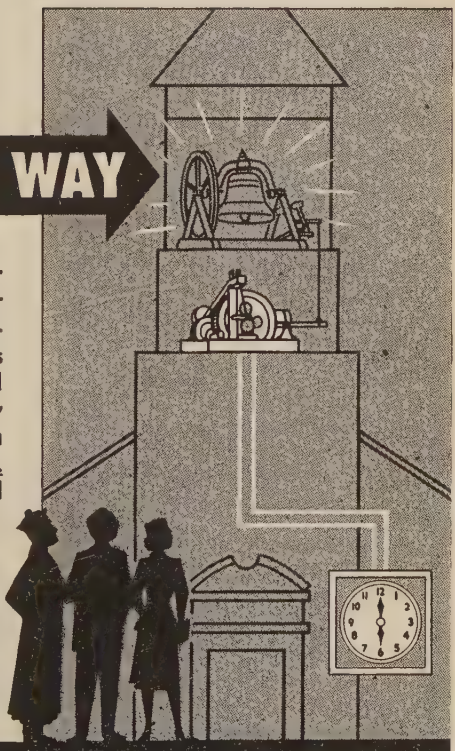

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trary to the natural law. This is perhaps one of the major reasons why every Catholic hospital should have its own fertility clinic. Since 1948 there has been available to husbands a method of semen sampling which reputable Catholic theologians agree is entirely consonant with moral law and the teaching of the Church. The cervical spoon, a small plastic spoon, is inserted into the vagina beneath the cervix to act as a plastic lining for the vagina and an open receptacle for the seminal pool. It is removed thirty minutes after the coitus, allowing ample time for much of the sperm to have passed naturally to the cervix and its contents deposited in a small jar for transport to the laboratory for study."

Other Methods Possible

In another article of the same publication, written by John J. Lynch, S.J., Professor of Moral Theology at Weston College, Weston, Massachusetts, there are other enlightening statements concerning the issue. He uses as his authority the book "Medico-Moral Problems," by Gerald Kelly, S.J. He divides the methods into those which are certainly illicit, those which are certainly licit, and those which are probably licit and therefore can be used until proven unlawful.

1) Certainly illicit are those which require intentional excitation of the generative faculty in any act other than natural intercourse (between husband and wife) consummated intravaginally. Hence the following are not permissiable; a) masturbation, b) intercourse which involves the use of an intact condom, c) intercourse which terminates in extravaginal semination.

2) Certainly licit are those methods of procuring semen which either are subsequent to unintended excitation of the generative faculty, or which follow upon natural intercourse (between husband and wife) consummated intravaginally and do not notably interfere with natural post-coital spermigration. Therefore, the following are certainly lawful:

a) Semen obtained as the result of involuntary or spontaneous emission, b) extraction of seminal remnants from the vagina about an hour after normal conjugal intercourse, c) expression from the male urethra of semen remaining there after the completion of normal conjugal intercourse, d) col-

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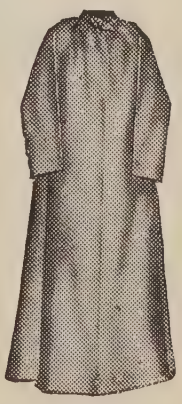

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lection of sperm which would otherwise be lost in a vaginal cup which is inserted into the vagina after marital relations.

3) Probably licit, and hence permissible until proven wrong either by irrefutable theological reasoning or by future ecclesiastical pronouncement, are those methods which do not involve excitation of the generative faculty, or which interfere only to some negligible extent with natural post-coital spermigration. Accordingly, the following are probably objectively licit, and in practice would be permissible as of now: a) collection of semen, during marital intercourse, in a condom so perforated as to allow passage of moist sperm while retaining sufficient for laboratory tests, b) removal of a seminal sample from the vagina very soon after conjugal relations, c) direct aspiration of sperm from testicles or epididymes.

Perhaps the above information would be sufficient to satify the query of the one requesting the inmormation, and also be of help to those who are undoubtedy at some time or other confronted with this same problem among those who seek their advice.

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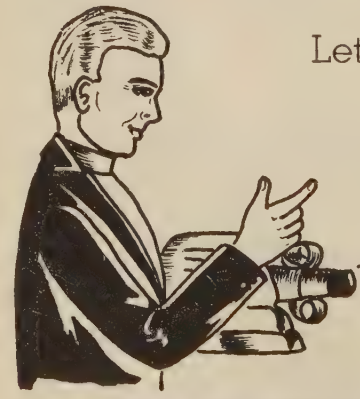

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Yours sincerely in Christ,

Lon Francis

Fort Wayne, Indiana

Help!

WE are trying to find a copy of the Mass in honor of St. Agatha by P. Branchina in three parts (TTB), published by J. Fischer & Bro. but now out of print. It is the organ-score that we need. Your help will be appreciated.

Sincerely in St. Vincent,

Paul B. Murphy, C.M.

Mary Immaculate Seminary
Northampton, Pennsylvania

'Twenty Years of Coincidence?'

I HAVE just finished reading your editorial. This is the best article on Communist influence in this country that I have ever read. I wish some of these anti-McCarthys would soak up a few of your facts. But I am afraid that they are too stubborn and too much imbued with Communistic propaganda to try.

Yours sincerely,

Msgr. Jos. A. Newman

Louisville

Is there any way I could get 500 copies of your editorial? You have said it the best yet. How our people need that type of enlightenment! Please make reprints. I'll help you pay for them.

Enclosed is my check. Send me whatever copies you can of the current issue.

Yours fraternally,

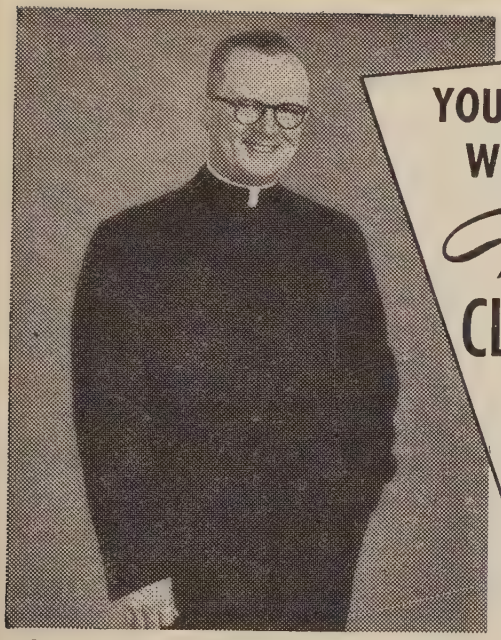
F. C. Falque

Staples, Minnesota

'On Choice of Rite'

JUST received the May issue of THE PRIEST. As always, all work is put aside for the moment to go through the issue. THE PRIEST is indeed a splendid publication. I am grateful for receiving it regularly since last September, and I pray and wish "ut floreat et semper crescat." I am only sorry not to have the former issues, before September, 1953; it would be a great pleasure to have them . . .

If I am not indiscrete, I wish to say just a word about Fr. Gnesko's objection, p. 401, "On Choice of



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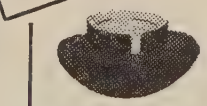

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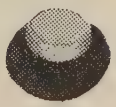

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Rite." Father writes: "I would like to know on what grounds the author [Fr. Marbach's reply in the February issue] bases his opinion that 'A convert has his choice of rites.' I agree that Fr. Marbach's statement as it stands is too absolute. The rule has always been that "Neoconversi Orientales suscipiendi sunt ad Orientalem ritum, non autem ad Latinum absque venia S. Sedis" (SCPF 1/6/85).

But, as with all human rules, there are exceptions:

1°—The Constitution "Orientalium digmitas" of Leo XIII (1894) art. XI (still in vigor for the Orientals) allows a new convert, if he puts it as a condition for being received into the Church, to be received in the Latin rite, "conditione velut necessaria interposita complectendi Latini Ritus." The priest certainly is not allowed to induce him thereto.

2°—A former decree of the SC PF, viz. 20/XI/1838, allowed the Orientals to choose or to embrace any Oriental Catholic Rite at their conversion. A later decree (4/2/95) states that this privilege has not been suppressed by "Orientalium dignitas" like this.

Hence in his reply in the February issue, p. 155, Fr. Marbach should have said: "If the groom puts it as a 'conditio sine qua non' to be admitted into the Latin rite, then he should be received into the Catholic Church by a Latin priest and his marriage regulated by the pastor of the Latin rite. If however the groom did not put such a condition, then he should be received into the Oriental rite, and his marriage conducted before the pastor of the Oriental rite"—salvo meliore judicio!

Devotedly in J. & M.,

Samuel J. Serreyn, O.C.D.

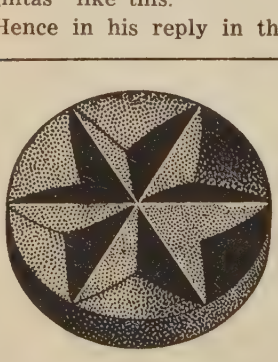
Parassala P.O.

S. Travancore

India

Philippine Appeal

FROM the May issue of THE PRIEST I read about your request for addresses to direct old vestments. It gives me joy to answer your call and kindly, dear Father, include me in your directions. If possible, not only vestments but also old clothes, medicine, used magazines and printed matter, etc. Everything is wel-



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Fraternally in Christ,
Generoso P. Taguiam

St. Joseph Mission House
San Jose, Sta. Cruz
Ilocos Sur; Philippines

Understanding the Breviary

IF Rome should make the recitation of the Brēviary in the vernacular either obligatory or facultative the question is when would it happen. No one can answer that question. It might come in ten years; it might come when this year's newly ordained are preparing to celebrate their silver, or golden?—jubilee; it might never come. In the meantime there is much that each of us can do, on our own, to understand the Breviary. Some of us may understand next to nothing; some of us twenty or thirty or fifty percent; some may be in the happy category that does not translate (any more than we translate when reading the morning paper) and understand all that they read, without one English word ever coming to mind.

For all except the last class, these thoughts may prove helpful. If the Breviary were written in classical Latin or if it were entirely different every day, the problem would be much harder of solution. Such is not the case. At least seventy percent of the office is the Psalter, most of which we read every week, and some of it—the Psalms of the Little Hours, Vespers, and Compline, of Sunday—an average of twice a week, if we take the year as a whole. The common of the various categories of Saints, and parts of the common of offices of the Blessed Virgin, recur often. The only things that occur only once a year are the Scripture readings, the second nocturn and, not infrequently, the third nocturn.

What of the difficulty of sentence structure? Any student of normal intelligence should, at the end of his first year of Latin, find no difficulty at all in the sentence structure of the Psalms and the portions of Holy Scripture, and a student of normal intelligence should find little difficulty in any of the Breviary, after three years of Latin. The fact that we have

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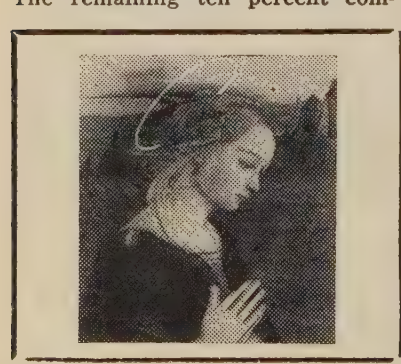
successfully finished all our studies for the priesthood is all the warrant we need to know our intelligence is at least normal.

A Year And A Half

The foregoing is all by way of foreword, to prove we have all the necessary intelligence needed to follow the suggested plan for understanding our Breviary in a year and a half, at the most. There are 150 Psalms in the Psalter, some short, and some much longer. If we are willing to afford the time, we could easily master two Psalms a week, so that they would never again present any difficulty. We could also master, one a week, the homilies that are found in the common for the third nocturn and which are frequently used. The remaining weeks of the year and a half we could easily master, one by one, until we knew them thoroughly, the capitula, versicles, and responses of the various commons and of the Sunday and ferial offices. The latter, together with the homilies from the third nocturn and the Psalter, comprise about ninety percent of the Breviary. The remaining ten percent comprises the second nocturn, and Feasts with Octaves that have a proper second and third nocturn for each day of the Octave. For them a different method would be needed. An English translation of the Breviary is now available. It would, of course, take some time, depending on our knowledge of Latin, to translate what has just been mentioned (second nocturns, etc.) every day, which would be necessary if we wished to understand the Breviary at the time we recited the day's office. Before beginning the day's office, it would take at the most fifteen minutes to read in the English translation the Scripture lesson of the day, the second and third nocturns, and the capitula with the versicles and responses. Though even with that help we might not be able to understand the second and third nocturns, etc., when we would read them in Latin, we would be greatly helped in our own piety and devotion and pick up priceless nuggets of piety for ourselves and our flock by what we read in the translation.

Where would we get the time? Time? What of the priests of fifty



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Correspondence

years ago? A country pastor at the turn of the century needed the whole morning, with his horse and buggy, for a round trip of twenty-five miles. Today, with the automobile, we can make the round trip, spend half an hour on the call, and be back in the rectory in an hour. And what of the city pastor in the old days, using the street car and—since there were very few telephones in those days—finding the person he wanted to see was not in, and so Love's Labor Lost. The automobile and telephone have changed radically the time element in the work of the priest of today.

So likewise have the movies, radio, and television. To follow the program outlined above might interfere with our movie, radio, or television program. Wouldn't it be worth it?

Sacerdos

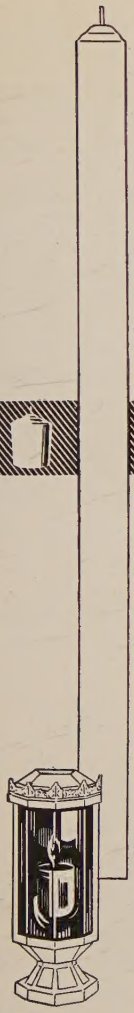
Dislikes Julie

I do think the magazine would be so much nicer without Julie. The cartoons are rarely humorous. I would imagine most housekeepers would resent them and besides the magazine is mostly for priests and treats mostly serious subjects. It seems a bit incongruous to see Julie in the midst of liturgical articles. And since it is a magazine for priests, why not caricature priests if you want to caricature anybody?

Sincerely yours,

Leo Morgan, O.F.M.Cap.

San Juan, P.R.



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